

No-Church Establish'd :
OR, THE
Schismatick Unmask'd.

Being an Impartial

A N S W E R
TO THE
R I G H T S
OF THE

Christian Church

ASSERTED.

Humbly offer'd to the Consideration of the Two Renowned Universities, and the Whole Body of the Clergy of this Kingdom.

L O N D O N :

Printed, and are to be Sold by *Benj. Bragg*, at
the *Raven in Pater-Noster-Row.* 1706.

Price One Shilling.

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LONDON.

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OUR Author in this Bold Stroke of his, to lay the Church level with the Ground, takes a great deal of Pains in his long Preface to little Purpose: That is, to show what the Present Establishment of the Church of *England* is, as by the Laws of the Kingdom it now stands, which is so plain, no Body is going about to dispute it with him: But then to assert the Rights of the Christian Church, he goes a great Way round, and belpatters every Body he meets with, to prove just nothing at all to his Purpose, by shewing that the Doctrine of Two Independent Governments, one belonging to the Clergy by Divine, the other to the King and Parliament by Humane Right, is inconsistent with the Constitution of the Establish'd Church. Pray how do the Rights of any National Church in particular take away or destroy the Rights of the Christian Church in general? But our Author, to puzzle the Cause a little more, instead
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of explaining it, says, *It will be necessary to shew what is contain'd in the Idea of Government.* Which instead of shewing any thing to me, has plainly put me into the Dark, that I cannot understand what he means by it.

I desire this Logical Conclusion may be consider'd: First, he says, *As to a Legislative Power, if that belongs to the Clergy by Divine Right, it must be when they are assembled in Convocation: But the 25 H. VIII. Chap. 19. is a Bar to any such Divine Right, because that Act makes it no less than a Premunire for them so much as to meet without the King's Writ.*

What pitiful Argument is here? A *Junior Soph* of either University would be asham'd of; for how does he make it appear that what Divine Right the Clergy have must needs be in *Convocation*, since they pretended to that long before *Convocations* were known? But supposing they had not pretended to any such Right but in *Convocation*, can the Statute of a particular Nation, by inflicting a *Premunire* abrogate the general Rights of the Christian Church, whether Divine or Humane? If he has any other thing to prove by this than what I here take Notice of, it is past finding out. But there was always a distinct Legislative Power in the Priests or Clergy, both in the *Jewish* and *Gentile* States, as well as Christian. I shall prove, and first begin with the Theocracy of *Israel*.

God did ever distinguish the Office of the Priest and Magistrate, and admitted

none



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none of the Laity under Pain of Death to meddle with Matters proper to the Offices of Church Men, either Priests or Levites, as is evident from the Case of *Korah* and his Company: Yet we shall often find also, that in Matters of Council and Judicature, and Exercise of Government, and the like, which concern the Common Good of Humane Society, there was an Intermixture of both Laity and Churchmen; so the Supream Charge of the People was committed jointly to *Aaron* and *Hur*, while *Moses* was absent in the Mount. And this was before the Institution of *Urim* and *Thummin*; so also the High-Priest sat in the great Council in *Israel*. And in *David's* Time, when he gave up the Kingdom to *Salomon*, he call'd the Priests and Levites as Officers and Judges before him; and in *Jehoshaphat's* Retormation, in *Jerusalem* he set of the Levites, and of the Priests, and of the chief of the Fathers, for the Judgment of the Lord, and for Controversies when they return'd to *Jerusalem*.

So we find the Chief Priests and Elders often conjoin'd in the New-Testament; and *Josephus* says, That formerly in every City there were Seven Judges, and for each of them Two Levites, who in Conjunction one with another made up the several Benches of their Cities. Thus then it was in *Israel*, and the like were the Captains of the Gentiles concerning these Things; and such have been likewise in the Christian Church. The Apostles at their first planting of Christianity, nor their Successors a

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long Time after, were not a Church incorporated into the State. But the Laws and Customs of the first Christian Emperors went in the same Track which we have mentioned, and for the very same Reasons, as may be seen in the many Places of the Code and Novels of *Justinian*; the *Theodosian Code*, and other Monuments of these Things.

Notwithstanding our Author, to put the Matter home, and stifle at once the Noise he says is daily made about the Danger of the Church, affirms the Doctrine of Two Independent Governments is inconsistent with the Constitution of the Establish'd Church; I say, the Christian Church, and Civil State, are in themselves distinct and different Societies, and so they ought to be esteem'd by every one who owns the Universal Church of Christ; the one being a Civil, and the other a Spiritual Conjunction of Men; and God, who hath appointed them both to have a Being and Continuance in the World, hath also appointed distinct Governours and Governments for them; or else if it were not so, Government being necessary to Society, they could not both subsist and continue apart in the World. But it is not only convenient, but necessary for the Benefit and Well-being of Mankind in relation to them both, that they shou'd be in a Capacity so to subsist; and, *Ido facto*, they have so subsisted.

The Difference of Order and Power in Governours is a thing necessary to the Being of all Governments; *Jethro's* Advice

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to *Moses* was to divide the Burthen of his Government amongst his reputed Officers, because himself alone was not able to bear it. The Distinction and Proper Extent of the Civil and Ecclesiastical Powers and Rights of Government in any Society flows each of them from the Appointment of God, according to the distinct Nature and Quality of the Things and Affairs about which they are Conversant, and in which it is Necessary they shou'd have to do for the Support of their distinct and several Societies. *Sacerdotes, saith Aristotle, genus sunt quoddam Ministrorum a Civilibus Magistratibus scilicet ex Natura rei restringendum & sepeperandum.*

And these Powers in all Societies, and the Church Government of them, act either in Conjunction one with another, as when Religion is National, and the Church incorporate into the State, or else separately one from the other, as in the contrary Case: But yet still the Ecclesiastical Power ought to act as in Subordination to the Civil, as God has directed in the Holy Scriptures; and that these Powers are always, and more particularly in every Church Government, to be preserved distinct by the Appointment of God, and according to the different Qualities of their Affairs, is evident from the Universal Consent of all Laws and Nations that have ever been in the World; so in the Polity of the Patriarchs, the Priestly Office, and the Office of the Civil Magistrate, though united in One Person, were ever reckon'd as distinct, and were Conversant about distinct sort of Affairs. *Sacerdoti*

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cerdori functum fuisse Adamum dubium non est, tum in recipiendis, atq; offerendis sacrificiis, &c. says Bertram; and again, Noachus ex Arca egressus, ad Pristinos ritus di vini cultus redit; eosq; apud suos omnes nondum dispersos exercuit. So also in the Polity of Israel in the Wilderness, God himself Establish'd and Assign'd particularly the distinct Office and Affairs of Moses and Aaron.

And by the Laws of several Emperors they were determined to be a distinct Body from the Laity; and in their several Stations had the Peculiar Assignment of the Church-Business to their Management. and. as Church-Men were excluded from the ordinary Management of other Matters, as not being the Proper Business of their Function. So the Emperors, *Honorius* and *Theodosius*, *Placet nostræ clementiæ, ut nihil Commune Clerici cum publicis actionibus vel ad curiam pertinentibus, cujus Corpori non sunt annexi habeant.* And they had also Proper Tribunals, before which only they were to be Summon'd, as is to be seen in the several Laws in the Code.

Notwithstanding this our Prefacer asserts, *These Powers were not distinct till the See of Rome got the Ascendant, and without that the Canon Law cou'd never have broke in upon us: Then, and not till then, did the Clergy attempt to bind the Laity by Laws they never consented to.* Now it is very Unnatural to suppose at this Time, as then, that Business of one Calling shou'd be refer'd to any other Men but of the same Cal-

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Calling, even in the Inferior and more Particular Vocations in Societies; and that those Vocations shou'd be distinguish'd and differenced according to the different Nature and Quality of their Affairs. But it is a very odd Argument at this Time of Day this *Bold Asserter* offers, that in the Reigns of *William Rufus, Henry II. and Richard II.* it was not left to the Clergy who then shou'd acknowledge the Pope, but settled by Parliament, and Laws made to Punish the Clergy who would not own the Parliamentary Popes. And suppose now an Act was made, as our Author would Perswade us he wishes to see effected, to Abolish the Order of Priests, and put the Church out of Danger, wou'd that be an Argument to futurity that neither the Church nor the Clergy were any part of the *English Constitution*? This is what he Aims at, and would Fortifie by the Ignorance and Superstition of those Times, which is an Argument strongly against him: for, says he, *This Notion of Liberty, that no Man ought to be Bound by a Law he does not consent to, was so strongly Engraven on our Ancestors Minds, that nothing cou'd Efface; and we find 'em often Protesting that this and 'other thing does not bind them because done without their Consent; that they wou'd not be Bound by any Ordinances of the Clergy without their Assent; that they wou'd no more subject themselves to the Clergy than their Ancestors had done.* This may show that the Clergy in those Times of Ignorance had impos'd too much upon the Laity, and that they were struggling to shake off the

Yoke, which was then too Burthenfome for 'em to bear; not doing like our Author, framing a New Constitution, because something in the Old was Troublesome, and wanted mending: But I cannot discover the Malignancy that he supposes in the Clergy, who, he says, are for subverting our Constitution, though at the same Time he makes it appear that they are Bound by the Laws Hand and Foot, since the Christian Religion, of which I hope they are allow'd to be Professors, is every Way a Friend to Humane Society, and the most likely Means by which such a Society may be maintain'd in Peace.

I wonder to find our Author asking the Question, *How could the Parliament, if the Convocation had a Divine Right to make Ecclesiastical Laws, enable both Henry VIII. and Edward VI. Authorize Thirty-two Persons, half of 'em Lay-Men, to Establish all such Ecclesiastical Laws as shou'd be thought by the King and them Convenient to be us'd in all Ecclesiastical Courts, and that all other Canons shou'd be Null and Void?* I might as well Demand how the Parliament cou'd enable Queen Mary to Re-establish the Church of Rome and the Popes Supremacy here again, if the Parliament in King Edward's Time had a Legal Right to make Laws for the Establishment of the Church of England then newly Reform'd from the Errors of that of Rome? But as it plainly appears the Parliament in King Edward's Time had a Legal Right to make Laws, &c. so it may be prov'd as clearly that the Convocation, if not a Divine, had a Legal Right given

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given 'em by the Constitution of the Nation, whereby they had Power to make and ordain Canons that were binding to the King's Subjects.

But still to go on with his Argument of Power, he infers from it, *There is no Right where that and Possession takes Place*: From whence he gathers strange Truths known to every Body, *That the Convocation is so far from acting on the Foot of a Divine Right, that the King's Injunctions have been taken ever since the Reformation to bind the Clergy equally with their By-Laws or Canons*: And to Prove the Convocation, if ever they had a Divine Right have lost it, because the Bishop of Sarum shews us, that the Crown for above One Hundred and Forty Years has been in Possession of a Right of making use of a Convocation, or of settling Matters of Religion without it; so that the Clergy's Power, says our Author, *seems not to be so great as that of every Petty Corporation*; and 'tis very hard that won't Please you, Sir; how Diminutive wou'd you have them? By my Consent they shou'd submit to your Terms: They must needs be very Advantageous to them; you have such a profound Respect for the Church, and the Cure of Souls, you wou'd Advance them all to the Degree of Coblers; but not to the Power, lest then you might perhaps come to Tread upon a worse Bottom.

All the rest of his Preface that relates to the Legislation of the Civil Power, in Opposition to that of the Ecclesiastick, is all drawn down from Henry VIII's Time, since
when

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when the Clergy have given away the Rights they had, in being a considerable Part of the Legislature of this Nation; it is not to the Argument, whether that Power they had was given them from Divine, or Humane Laws, since according to our Author's own *Hypothesis* they had a good Title to them, from an uninterrupted Possession of some Hundred Years; but he deals not upon the Square in this Argument, by cramping the *Divine Right* he assign'd to 'em, with the unlimited Authority of the Civil Power, which if it shou'd take away the Use of the Scriptures, or deny the Divinity of our Saviour, yet notwithstanding this, one wou'd be no less a God, or the other of Divine Inspiration. So that at this Rate the Power of Parliaments well may reach to the annulling of Canons, since less Power has serv'd to take away the Use of the Gospel; but yet this Gentleman's Nice Argument mayn't hold good, that that which has Power to take away a thing, has Power to Establish it, when he says, *If the Parliament can Annul Ecclesiastical Canons, they must be able to make 'em.*

He tells us a mighty Secret. *That all the Laws in the Saxon and British Times, which concern'd the whole Church, were made by the same Power which made the Temporal Laws;* and I'll tell him, as our Historians Testifie too, that all the Laws of those Times that concern the State and Civil Government were made by Church-Men; and what is here got by this mighty Discovery, but that the Clergy and Laity, the major

major Part of which were the First, Constituted the Representatives of the Nation, from the earliest Accounts we have, and can rely on, of the State of *Britain*?

But our Prefacer resolving neither to leave Bishop nor Bishoprick, says, *If the Legislative Powers can Dissolve a Bishoprick* as he has affirm'd they can, and did that of *Durham* by the 9th of *Edward VI.* they must be able to Unbishop a Man, since Bishops and Bishopricks are Relatives, and consequently can't subsist one without the other. This is Advice indeed, and worthy only those who are Members of such a Church as he fancies Establish'd here in *England*, but I hope will never find so, since Church-Governours and Ministers in the Christian Church have ever had a full Power and distinct Right from Christ of doing all Things belonging to them, in their several Capacities in the Church, whether of Ministry, Jurisdiction, or Order, as is prov'd First from *Matth.* 28. 18, 19, 20. 2dly, *John* 20. 23. 3dly, *Acts* 1. 23, 24, 25, 26. and *Acts* 14. 23. And so say the Councils Derivatively from the Scriptures concerning these Things. So the Sixth General Council of *Constantinople*, in the Sixty-fourth Canon; so also in the *Nicene* Council of Three Hundred and Eighteen Bishops under *Constantine*, in the Fourth Canon concerning the Ordination of a Bishop; and in the Apostolical Canons; in the First and Second Canons concerning the Ordination of the other Degrees of the Clergy; and the like in all other Ecclesiastical Constitutions,
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generally down all along the several Ages of the Church. Let the Apostolical Constitutions of *Clement Romanus* be look'd into, and the several Titles in the *Sextum, Clementines*, and other Parts of the Canon Law, and we shall find these more General Powers and Rights are those which according to the Nature of them do only properly belong to Church-Men, as such, as the like also they have in all Particulars whatsoever, whether the Church be Incorporated into the State in any Community, that are Necessary to them for the Support and Preservation of their Church.

And this is a Grand Right, both Civil and Divine, belonging ordinarily to them as Governours in such a Society : And he that shall deny them such Power, must say that God hath deny'd them the Means to the End ; that he hath committed the Preservation and Support of the Church to them as Governours and Ministers of it, and yet that he hath denied them the Power of doing those Things which are Necessary for such a Preservation. And it will be found true by any one who considers this Matter thoroughly, that he who shall venture so far to confound Divine Affairs with Humane, as to put the Business proper to the Function of the Ministry into the Hands of the Laity, shall do that which will tend to the taking away of the very Ministerial Function it self, and even of all Religion whatsoever in the end : Especially if he make such Confusion as our Author : For the Character of Ecclesiastical Persons impress'd upon them

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them in their first Ordination is indelible as to any Humane Power, notwithstanding what Mr. *Hobs* says on that Head, with whom I find our Author goes Hand in Hand.

And whereas in the Commonwealth, instituted by *Moses*, there was not only a High-Priest for the present, but also a Succession and Order of Priests, it may be demanded why our Saviour Christ did not ordain the like? To which may be answer'd, that the High Priesthood, forasmuch as concern'd the Authority thereof, was in the Person of Christ, as he was Christ, that is, King. So also it was in *Moses*, *Aaron*, having the Ministerial Part only. And seeing our Saviour was himself the Sacrifice, who but himself could offer him up? And for the Celebration of that Sacrifice for ever, our Saviour annex'd the Priesthood to those whom he had appointed to govern in the Church. *Hobs de Corp. Polit. P. 2. Ch. 11. Sect. 11.*

The Sovereign Power of a Commonwealth can in no Case be subject to any Authority Ecclesiastical, besides that of Christ himself; and tho' he be informed concerning the Kingdom of Heaven, and subject himself thereto at the Perswasions of Persons Ecclesiastical, yet is he not thereby subject to their Government and Rule. For if it were by their Authority he took that Yoke upon him, and not by their Perswasion, then by the same Authority he might cast it off. But this is unlawful; for if all the Churches in the World

' World shou'd renounce the Christian
 ' Faith, yet is not this sufficient Authori-
 ' ty for any of the Members to do the same:
 ' It is manifest therefore that they who
 ' have Sovereign Power are immediate Ru-
 ' lers of the Church under Christ, and all
 ' others but Subordinate to them. If that
 ' were not, but Kings should command one
 ' Thing upon Pain of Death, and Priests
 ' another upon Pain of Damnation, it wou'd
 ' be impossible that Peace and Religion
 ' should stand together. *Hobs de Corp. Po-
 lit. P. 2. Ch. 7. Sect. 10.*

From hence we may learn what an Adver-
 sary we have to deal with, whose Doctrine
 is *Hobs Redivivus*. only he was modester than
 our Author, in saying, that if all the Churches
 in the World shou'd renounce the Christian
 Faith, yet is not that a sufficient Autho-
 rity for any of the Members to do the same.
 Yet we have got a Gentleman here is per-
 swading every distinct Member to renounce
 the Faith, tho' all the Christian Churches
 in the World profess something of it: That
 something is more than he is willing to al-
 low, since he very uncharitably supposes
 Interest has got the better of their Conscien-
 ces.

But it happily falls out that this severe
 Censurer of Church-Men and their Practices
 brings an Argument out of *Puffendorf* to
 support what he design'd to overthrow:
 For taking the Advantage of what the Cler-
 gy consented to, in order to carry on the
 Reformation. and maintain it against Popery
 and Fanaticism, they yielded to the King's
 Spi-

Spiritual Supremacy, that they might be rid of that of the Pope's, which exercised an uncontrollable Jurisdiction over them. So that they were glad to put themselves under the Protection of their Natural Prince at that Time of Day, and own the same Power on King *Edward's* Coming to the Crown, in order to perfect the Reformation they had so happily begun by such a Submission, without which that Reformation had never been effected. And it is hard now that those Forms which they then yielded to, to gain such a Point, shou'd now be pleaded against them, to debar them of that Right they might otherwise justly claim as inherent to their Office. *Puffendorf* makes this Excuse for the Power the Clergy anciently enjoy'd, that *because Sovereigns did not at first concern themselves with the Welfare of the Christian Religion, the Christians therefore without their Assistance constituted a Ministry, and an outward Church Government among themselves.*

This shows that the Clergy did exercise a Power and Ecclesiastical Jurisdiction before the Civil Magistrate assum'd any, or interfered in Church Matters: And it was no difficult Business for to bring the Clergy to such an Acknowledgment as our Author mentions was made to *Edward VI.* since the Clergy at that time wou'd willingly have given up one half of their former Privileges, that they might enjoy the Liberty they had then newly obtain'd from the Yoke of *Rome*. If the King or his Council had ask'd more of them at that time
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it had been granted them. But then it may be urg'd again they cou'd not dispose of that which was not in their Power to give, and which they cou'd only exercise during their own Natural Lives. The Priviledges granted to them as Ministers of the Church of Christ, is not a Donation they can dispose of to establish any National Church in the World: It is not a Right transferrable, and consequently no Laws in the World can give another Possession of it. Nor can the Consent of the Parties add to or diminish the Title of the present Possessor.

But we have too many now that practice these *Machiavilian* Politicks, affirming that the Church and our Religion are no more Parts of the Constitution, than as they are Subordinate and Subservient to the Policy of the Government, and Good of the Common Weal. These are Atheists indeed, who, *Feroboam* like, care not at all for God nor Religion, but abuse both for their Interest: They may, like ill Weeds, flourish for a Time, and there will be a Time to pluck them up by the Roots. They will be remembred like *Pilate* in the Creed, or *Judas* in the Gospel.

There are others who seem more moderate, whose Counsels are no less pernicious, because they seem to speak in a favourable and more specious Way, like the Devil transforming himself into an Angel of Light. These advise Princes to clip the Wings of those who are soaring on the Pinnacles of the Church, divest them of those Rights and Priviledges which by *Immemorial* Possession

session they and their Predecessors have enjoy'd, and to which the Church is by all Positive Civil Law and Right entitled no less than any other Subject or Subjects whatsoever. These Counsels for a Time may prevail, and the Church for a little while suppress'd; but if God have Mercy in Store for that Kingdom it will not continue long.

These *Achitophels* whisper it into the Ears of Princes, that if the Ten Commandments of *Moses*, the Articles of the Creed, and the Lord's Prayer be preserv'd, matters not for the rest; whether Bishops, or no Bishops, whether Priests, or no, whether Men in Sacred Orders, authorized by Consecration and Imposition of Hands, or such as shall be allowed by the Lay-Magistrate, and admitted to exercise all Ecclesiastical Jurisdiction from the Civil Power; whether any Solemnity shall be observ'd in the Publick Worship, or not; whether in a Church Consecrated, or in a private House or Barn; whether Christ have a Patrimony, or his Servants be allow'd only a starving Subsistence at the Discretion of Lay-Men. These are wicked Counsels, and have in former Ages prov'd destructive to Kings, to their Crowns, and to their Posterity. King *Saul*, for ought we know, did not restrain or pollute the Worship he found, nor took from their Priests what was their Due; but it is manifest he neglected God and his Church, his Worship and his Ministry; he had no less Esteem for them than any of his Subjects besides: And we may

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observe he was punished with the Forfeiture of his Crown and Kingdom, and God provided a Man, a King according to his Heart, to right the Church, to order the Service aright, which establish'd the Kingdom for ever. The Church was the *Alpha* and *Omega* of his Government; he consecrated the beginning of his peaceable Reign with bringing home the Ark; he spent the most of his Time in ordering and establishing the Service of God, with its Solemnity, and ended his Life and Reign, exhorting *Solomon* to do the like. to build the Temple, and leaving by Legacy an Immense Treasure, consecrated it to this Purpose.

If any will look upon these Counsellors, he will find that they have a mighty Zeal and Care of their own Honour and Wealth, how much soever they recruit their Zeal towards God and his House: They will not dwell but in *Houses of Cedar*, but can see *the Ark of God within Curtains*. This makes them that they can suffer to see the Church spoil'd, if they or theirs can but be enrich'd by her Spoils; Christians they cannot be, whatsoever they profess; they are in a contrary, a contradictory Way to Christ; of whom it was said, *The Zeal of thy House hath eaten me up*; of them it is verified, *That their Zeal hath eaten up the House of God*. If these Men can enjoy their own, make up an Estate upon the Ruins of the Church, or better a former Estate, they care not tho' *Levites* usurp upon Priests, Presbyters upon Bishops, and Christ and his Patrimony be both out of the World:

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Ten Shekels of Silver, and a Suit of Apparel, is enough, and some think too much, for the best of God's Servants: All in the end will prove *Aurum Tholosanum*, like the Collop the Eagle brought from the Altar to feed her young ones, so much Fire came with it, that it consumed the Nest, and the young ones too.

When the Church of God is in such Distress, it is not only a Sin to hearken to evil Counsels against it, but such as may, and are able to prevent these Mischiefs, and do it not, God will charge them with it. Some there are who profess they do not like the Condition of the Church, but for Reasons of State, Way must be given to the Current of the Stream, and a fit Opportunity waited to right what is amiss; I will not search the Hearts of such Men, I leave them to him *who trieth the Reins*. and *knoweth our Thoughts afar off*; only let me put them in Mind, that Sins of Omission in the Neglect of such necessary Duties are high Sins in the Ballance of the Sanctuary; *Meroz* is cursed that came not out to help the Lord; and *Matth. 25.* they are to be condemn'd in the last Day who feed not Christ when he was hungry, no less than those who robbed him of his Food. It is the highest Service to God with the Church of *Thyatira*, not to deny the Faith, *where Satan's Seat is, where Antipas suffereth for the Truth.* If God hath endow'd any with Wildom, Power, and in time of Trial they withdraw their Help from God and his Church; it is like they

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may

may call to him in the Day of their Trouble, and God will not hear them. The Scripture telleth us, that it is a high Impiety to *corrupt the Covenant of Levi*, both the one and the other Covenant, being Covenants of everlasting Durance; from whence it necessarily follows, that whatsoever destroyeth the Ordinance of God, in the necessary Government of the Church of Christ, cannot be from God: From whence then it comes we may easily guess.

But of all Persons that are engag'd in this Cause those are the most miserable, who being advanc'd to the highest Rank of Sacred Orders, and having enrich'd themselves by the Patrimony of the Church, Betray her Rights and Priviledges into the Hands of her worst Enemies, and yet make not Restitution of what they have enjoy'd. I wonder how such Mens Repentance can ever be admitted, for they cannot repent without Restitution; these Men come short of *Judas* his Repentance, who was not only contrite for betraying his Master, but restored the Money which he had unjustly purchased by his Villany. But these Men by the Detention of their Possessions declare themselves altogether *Mercenary*.

I refer such Apostate Bishops to read the Story of *Ecebolus*; tho' I wish them not to be in the like Condition, and cease to apply the Story, but to our Author, who labours so hard to prove what will not be deny'd him, *viz. That the Clergy of the National Church have no Independant Power.*

I grant him they have no Temporal Power left, but the same Independant Spiritual Power that they ever had they enjoy now immediately under Christ, whereby nothing can or ought to be obtruded or imposed on the Church against their Wills. So that our Laws cannot, as he wou'd have it, leave this in the National Church to the Clergy, because it was a Right in them before any National Church was constituted: Yet he says, *This does not prove that they are more Independant than Lawyers, Physicians, and Men of other Professions and Employes, to whom the Laws allow the same Priviledge.* This is a very extraordinary Argument I must confess; but I am glad he is come now to asking of Questions. Nay, *have not the Common Law Judges a Power to determine whether a Man has a Legal Right to the Sacrament, and to give Damages to a Person whom they judge to be injur'd by the Priest refusing it him?* I answer, no, for it is a Matter properly cognizable in the Ecclesiastical Courts, and from which a *Prohibition* ought not to be granted. And I believe our Author will be hard set to find a President to resolve his Query, tho' I shall produce him good Authority against his next Assertion; where he says, *Tho' our Princes can no more judge in Person than exercise the Ecclesiastical Function, yet that does not hinder but all the Judges, Ecclesiastical and Civil, derive their Power from 'em:* But if the Clergy cou'd exercise all Ecclesiastical Jurisdiction, as well as our Princes might judge in

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Person,

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if they pleas'd, his long Preface wou'd be writ to little Purpose: For *Ger-vastus Tilburiensis*, a Learned Man, that lived so near to the time of the Conquest, that he confess'd that he had Conference with *Henry*, Bishop of *Winchester*, which was Son to the Conqueror's own Sister, says, speaking of the Exchequer, *Nulli licet Statuta Scaccarii infringere, vel eis quavis temeritate resistere, habet enim hoc Commune cum ipsa Domini Regis Curia, in qua ipse in propria Persona Jura decernit, quod nec Recordationi nec Sententiæ in eo Late liceat alicui Contradicere.* Which shews the King sat personally in his Court at that time of Day.

And *Bracton*, that liv'd in the Reign of *Henry III.* hath in the Ninth and Tenth Chapters of his Book these Words following: *Rex & non alius debet Judicare, si Solus ad id sufficere possit: Cum adhuc per veritatem Sacramenti teneatur astrictus. Exercere igitur debet Rex Potestatem Juris, sicut Rei Vicarius & Minister in Terra. Sin Dominus Rex ad Singulas causas Determinandas non sufficiat, ut levior sit illi labor in Plures Personas. Partito onere eligere debet viros Sapientes, & timentes Deum & ex illis Constituere Justiciarios.*

These Words prove Two Things serviceable for this Purpose: First, That the King ought only to be the Judge of his People, if he alone was able to perform that Office, as well because he is within his own Kingdom the Viceroy of God, the Supream Judge of the World, as also for
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that he is thereunto bound by Oath, taken at the Coronation. The *Second*, that tho' he does for the Multitude of Causes substitute others underneath him, yet he is not thence discharg'd himself; for it is done *ut levior sit illi Labor*, that his Trouble might be the less; not that he should sit idle; and lest some should doubt that so much is not contain'd in that Oath of his, one Question among the rest is this, *Facies fieri in Omnibus Judiciis tuis equam & rectam Justitiam & Discretionem in Misericordia & Veritate Secundum Vires tuas.* To which he answers, *Faciam*; wherein the Words *Judiciis tuis & Vires tuas* do more properly denote his own judging than that of his *Subaltern Justices*, tho' their Judgment be reckon'd as the Judgment of the King himself, from whence their Authority is derived. Thus I have shown it is inseparably annex'd to the Office of a King to be the Judge of his People; and indeed he cannot any longer remain King than he shall be ready to deliver Justice unto them, which Two Things *Bracton* saith, *Faciunt ipsam Coronam, nec ab ea Seperari possunt.*

But let us observe his Gall against the Church, and all those who have endeavour'd to maintain its Ancient Rights and Customs down from the Primitive Fathers. He bespatters Archbishop *Laud* with the vilest Reflexions, that he was a Man that car'd for no Religion at all; nor does he spare the Church-Men of his Time any more

than our own, but says Dr. Heylin owns, That many of them then held the Real and Corporeal Presence of the Natural Body of Christ in the Eucharist; and what Laud's own Opinion was, may be gather'd from his Reasons for Bowing to the Altar, &c. I thought just now, he had been a Man of no Religion at all, and now again his Opinion must be discover'd from Bowing to the Altar: This is plainly levelled to suit all the Church of England Clergy at this time, who practice this Religious Custom of Bowing towards the Communion-Table, or the East. But this is not the only old Custom which is overgrown with Time and Interest. Some Men purposely yield themselves intractable to such Things as they are not willing to hear of. This is the strongest and most impertinent Kind of Unbelief, fitted only for this or that Generation, and getting up for the present to a Repute of Wisdom above that of the Children of Light.

For the Matter of this Argument the best and the oldest of the first Times were fully satisfied in, that the special Presence of God ever was, and is, in that Part of Heaven which answers to the *Æquinoctial East*: For it may be reckon'd among those of their Substantial Belief. The Notion of Paradise in the Christian Acceptation was, *That Part of Heaven, where the Throne of God and the Lamb is.* The Notion is older than so; 'Twas the Reverend Saying of *Zoroaster* the Magician in the *Chaldean Oracles*. This grave Saying of *Zoroaster* holdeth
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very well with *Irenæus* his Tradition, who saith, that the Receipt of Just and Perfect Men is a certain Paradise in the Eastern Part of the Third Heaven. And moreover he adds, that he receiv'd his Tradition from the Elders, that is, as he himself Interpreteth, *ab Apostolorum Discipulis*, from those which heard it from the Apostles.

And they that wou'd have this otherwise, must pretend to understand it better than the Apostolical Men did; for I cannot reckon the Authors of their *Constitutions* very much less, who say, *Constitut. Apostol. L. 2. C. 61.* To this, then rising up, and turning towards the East, let them Pray unto God which sitteth upon the Heaven of Heavens in the Eastern Part.

The Truth is, how strange soever it may seem to be, that *Adam* Worshipp'd God in Paradise toward the East, and so did the whole World till *Abraham's* Time. This Original, Principal, and as it ought to have been, everlasting Ceremony, by an Error of the *Persian* and *Chaldean* Worshippers, Degenerating into an Idolatry to the Sun, *Abraham* appointed the West to his *Hebrews*. Therefore the Tabernacle and Temple were set towards that side of Heaven, God in the mean Time seeming to leave the East, and come down to this Stiff necked People: This was a Literal and Pedantical Nation, and to comply with the Secret intended Mystery were so to be dealt with.

In Relation to the Name of Christ the Christians also by some have been call'd *Oriental*; and it is not to be omitted that his
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Star appear'd in the *East* and that the Wise Men came from thence; but which is more to be observ'd, that the Angels sent from God with the Gospel of this Nativity, they also came from the *East*, for their Temple is to be seen upon the *East* of *Bethlehem*; nay, he was Born in the Eastern Part of that City. The Heaven also met the Earth at this Time, for the Autumnal Interfection, One of the *Æquinoctial Easts* was the Ascendant of his Nativity. The Holy Men of *Jerusalem* hold a Tradition generally received from the Ancients, that he was buried with his Face and Feet towards the *East*; but that he Ascended up into the Eastern Part of Heaven it hath had the most ancient and full Consent of the whole Church. If our Saviour Ascended into Heaven by the Eastern Part, we need not doubt but that he will return the same Way which he went: The Angels intimated as much. There is an *Arabian* Author which testifieth that he himself said that he would; *Liber. MS. Arab de Precept. Relig. P. I. C. 14.* Furthermore, says the Author, *we are to turn our Faces towards the East in the Time of Prayer, because that is the Coast, concerning which the Christ, unto whom be Glory, said that he would appear from thence at his Second Coming.* To Pray therefore, or Worship towards the *East*, is to Pray and Worship towards our Saviour. Thus much I hope will be pardon'd in Vindication of the Clergy, and the Present Usage of the Church of *England*, which our Author says, together with other, the like Ceremonies, tends towards

towards the creating a Superstitious Veneration for the Priests. He is very fearful all along of paying any Respect to the Clergy, makes him so very Liberal of his Reflections; and he cannot pass by Dr. *Stillingfleet*, though he quotes his Authority to support his own Argument, without letting the World know that that Learned Man has contradicted himself, and Writ Inconsistencies: He won't admit of a Church-Man without Partiality to Write of their own Jurisdictions: For if *the different Consideration of Things makes different Jurisdictions, there is nothing which the Clergy, all things being in some Sense or other Spiritual, may not pretend to Judge of.* I find his Apprehensions of Danger from Church-Mens judging in any Case carries him a little beyond himself, for I really don't understand how some Things can in any Sense, not even by the Priests themselves, be made Spiritual: I cou'd Instance in a Thousand Things, which are so obvious to every one that are not *Priest-frighted*, like our Author, they need no further Explanation.

He says, *the Parliament having without any Regard to their Notions, exercis'd their Power in Spiritual, by depriving the Non-juring Bishops, and the Sees being by the King's Authority fill'd again, it has caus'd a Schism in High-Church.* But the Parliament did not go about to *Unbishop* them, as our Author Talks of in another Place: nor have they by this Means exercis'd any Spiritual Jurisdiction, but a meer Temporal Power, in depriving them of their Baronies, by
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which they sit in the Upper House of Parliament, and divesting them of their Lands and Revenues bestow'd upon them by the Temporal Power to support the Dignity of their Office. It is this the King bestows upon them; when he gives a Bishoprick; and it is this only the King and Parliament can take away. But the Civil Power all this while does not Consecrate a Bishop or Priest, nor can they Unmake him when he is once Authorized by the Spiritual Power to exercise the Office of a Priest or Bishop: So that in all this Noise he makes there are few Intelligible Sounds but what proceeds from the Malignity of the Old Leaven of Faction and Rebellion. Nor is this all, for these Monsters in Political Religion have produced Creatures not of Christ's making, who are adopted to be Ecclesiastical Persons, with equal Power with Men in Holy Orders, to Decide and Determine in Matters of Faith, Worship, and in the Exercise of the Power of the Keys.

They that overthrow *Zion* will soon overthrow *Jerusalem*; this is more fully verified of the Christian Church; and it is a strange Wonder that so many *Achitophels* and *Achans* in the World promise greater Security to Christian Princes, by Sacrificing the Church, Undoing the Solemnity of the Service and Worship of God, Destroying the Institutions of Christ, Robbing him of his Patrimony and Right to Establish Peace and Quiet in the Land. How is it probable or possible, Religion being the *Basis*, upon which all the Happiness of King and King-

Kingdom is grounded, the Cement and Bond that tieth all together, that it being disorder'd the King or State can be well, and Enjoy any kind of Happiness?

If neither the Dictates of Nature, nor Revealed Religion, shou'd confirm this Truth, the sad Experience we have had of it, must have made too deep Impressions on our Memories to be easily obliterated: And we cannot but observe how the Sacred Hierarchy, the Order Instituted by Christ for the Government of his Church, Constituted by the Apostles, and continued against any prevalent Opposition for Fifteen Ages and upwards, without Interruption, is now oppos'd, and attempted to be totally subverted.

Many are now perswaded that it matters not what Government is in the Church; it is enough if the Essentials and Fundamentals of Faith and Worship be preserved; but they are infinitely deceiv'd, for no Society can subsist without Government; and if you destroy the Government, neither the Sound Faith, nor the True Worship, can be long maintain'd. The Apostle intimateth this, Col. 11. 8. *That he joyed to behold their Order, and the Stedfastness of their Faith in Christ*; implying, where right Order is not maintain'd, stedfastness of Faith cannot long continue. And we may observe, that the Order and Government of the Church of Rome doth still preserve their Humane Inventions and Unwarrantable Superstitions in such Safety, that even Truth it self cannot prevail upon them that are within her Communion. But the Order and Regularity of
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our Church is now thrown upon her as a Crime, and the restoring her to her Ancient Beauty, to the Shame of others, is call'd an Invasion of the Peoples Liberties and the Civil Power, and setting up a Spiritual Coequal with the Temporal Sovereignty, and constituting *Regnum in Regno*. O Barbarous Construction! *Tell it not in Gath, Publish it not in the Streets of Askalon, lest the Daughters of the Philistines Rejoice, lest the Daughters of the Uncircumcised Triumph.*

But all Religions that own Subjection to No-Church Flourish, and all Heresies buried long ago are reviv'd, in Number greater, and in their Nature more ugly, than all those Recorded by *Epiphanius* and *St. Austin*. Ours all agreeing in the Destructive Part, to take Away Truth, Spoil Churches, Abrogate the Solemnity of the Worship, and the Rights of the Clergy, but otherwise not one of the same Opinion with another; *Ephraim smiting Manasseh, and Manasseh Ephraim; and both of them against Judah.*

But to return to our Author again, *If any Member of the Church of England thinks fit to Write against me, I hope he will take Care not to Wound the Church through my Sides.* He has taken Care of that himself that no Body shall do it; he has done it effectually to their Hands already; though he comes off poorly at last, and says, he would not be understood to mean a Reflection of the Clergy of the Establish'd Church of England, but the Popish, Eastern, Presbyterian, and Jacobite, Clergy, and yet he compares any that justifies the Rights of Church-

Church-Men in general to *Drummers* and *Trumpeters* of an Army : A little further he says, *If the King's Power extends only to the Temporals annex'd to Spirituals. as all High-fliers maintain; they may as well affirm that the Pope's Supremacy in Temporals annex'd to Spirituals is only taken away; since the Words are no fuller in one Case than the other.* Our Author should have given us the Words of the Statute then, either in one Case or the other, but the Statute of *Henry VIII.* that takes away the Pope's Supremacy, allow him no Jurisdiction, Power, or Authority, Spiritual or Temporal, within these Kingdoms. But he all along Insinuates as if the Clergy of the *Church of England* were Friends to the Papists, carefs'd by them; and that their Principles are nearer to the Church of *Rome*, than to that of *England*; adding that they both have the same Friends, and the same Enemies, and concur in the same Designs.

And may not this be easily answer'd, by saying, that those whom he calls of the Church, as by Law Establish'd, have join'd their Interest in all Elections with the known profess'd Enemies of the Church of *England*, but who indeed call themselves now the Church as by Law Establish'd? Nay, we find they both pursue the same Mark, to Ridicule the Church, and despise any Title but that of *No Church*, the Distinction now of those who call themselves the Pillars of the present Establishment.

But since we are all oblig'd to maintain the Sovereign's Supremacy, and none have
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yet attempted or done it heartilier than the Clergy of the Church of *England*, as our Author owns himself, it is very odd to Accuse 'em now as the worst Sort of Enemies to the Constitution. Prince and Priest were once join'd in One Person, and are so tied together, that

Alterius,
Altera poscit opem res, & Conspirat amica.

We find only Three Office-bearers anointed by God, King, Priest and Prophet; who then are more obliged to Maintain their Rights than Priests and Prophets? God hath given his Charge to Kings to be Nursing-Fathers to his Church; and if we reflect on past Stories, we shall find the Church never had that Beauty, Plenty, or Success, as under Monarchy. I wonder then at some Men who cry out, what have Church-Men to do to Dispute the King's Right? That belongs to those who are vers'd in the Laws of the Kingdom, and know what power the Law alloweth the King, and what not; such Men who are better vers'd in the Statutes and Acts of Parliament than in the Acts of Christ, might as well think the Scriptures of no Authority, except they are warranted by the Law, as ever that Kings and Priests have nothing from God, no Rights but what they have directly given them by the Laws: Thus much for the Preface. I shall now come to the Introduction, as follows.

*The Design of this Discourse is, First,
Briefly to shew what Things the Magistrates
Power*

Power extends to, and by the Magistrate I mean him, or them, who have the Supreme or Legislative Power, and in what Things; Men are still in a State of Liberty or Nature, subject to none but God and their own Consciences: And then to examine all the Arguments from Reason and Scripture, which are suppos'd to make for an Independent Power in all Clergy.

It being agreed on all Hands, that the Scripture neither adds to, or takes from the Governours of Mankind any Power; and that there's no Divine Commission which parcels the Earth into particular Governments, or any Family or Person that has an immediate Commission from Heaven to Rule the Whole, or any Part of it; consequently all the Power the Magistrate can Claim must be only mediately from God, but immediately from the People; and therefore to know the utmost Extent of his Jurisdiction, 'twill be necessary to see what Power Men had over themselves, or one another, since they cou'd not grant more than they had to bestow. In this last Paragraph we have got the Old Popular Doctrine of our Sovereign Lord the People reviv'd again, that the Power is Originally, Formally and Radically Inherent in them; nay, in this is contain'd all the Extravagant Notions of the Jesuits, Presbyterians, &c. only differing in this, that one is for supporting the Exorbitant Pride and Power of the Pope, the other of their Synods or Assemblies; or like the Parisians, who, to Vindicate the Sovereignty of Kings from Subordination or Subjection to the

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See of Rome in temporalibus, they made the Community of the People the Prince, proper and immediate Subject of all Civil Power, intending at that Time only to Vindicate Princes from the Sacrilegious and Violent Invasion of the Pope of *Rome*, who most Impiously and Tyrannically usurp'd upon them, and so run upon the other Extream, for the Time not considering it; as the Fathers, to shun the *Scilla* of *Manicheism*, run so far to the other Extream, that they ascribed too much to the Natural Power and Strength of Man's Free Will, which the *Pelagians* made great use of afterwards. But we have this Doctrine of Civil Jurisdiction in the Power of People over and over again in the *Covarruvias*, and the *Parisian* Drs, *Jacobus Almayn*, *Johannes de Parisius* & *Ockam*, together with *Marfilius*, a *Paduan*, to whom I refer the Reader for Brevity. I mention these, to show that these *Tenets* came not into the World with *Luther* or *Calvin*, but were long before there was any Word of a Reformer; and to let these *Rabbies* know they have drawn their Doctrine out of polluted Cisterns.

Therefore in Answer to our Author, I will Prove that the Magistrate claims his Authority immediately from God, and but mediately from the People, together with the rest of his Argument quoted before. *First*, I will make it evident from the Old, and, *Secondly*, the New Testament, and, *Lastly*, from the general Consent of all Nations. We begin first with the Law, in which, as God by himself prescrib'd the Essentials,
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Substantials, and Ceremonials of Piety, and his Worship, gave order for Justice and Piety, so he Commanded the Appointing and Constituting of the King, to be reserv'd as a Proper Prerogative for himself, *Deut. 17. 14, 15.* *When thou shalt say, I will set a King over me, like as all the Nations about me; thou shalt in any wise set him King over thee, whom the Lord thy God shall chuse.*

A Law sufficient to Prove our Conclusion, that the King and his Power are originally and immediately from God. So *Prov. 8. 15, 16.* *By me Kings Reign, and Princes Decree Justice; by me Princes Rule, and Nobles, even all the Judges of the Earth.* This was spoke by the wisest of Kings, who had good Reason to say so; for if the People had had Right to have constituted or made a King, it had not been King Solomon, but Adonijah; for Adonijah said to Solomon's Mother, *thou knowest that the Kingdom was mine, and that all Israel set their Faces on me, that I should Reign:* So concerning Pharaoh, it is said, *Exod. 9. 16.* *And in very Deed for this Cause have I raised thee up;* and of Saul, it Repenteth me *that I have set up Saul to be King.* And concerning David, *Thus saith the Lord God of Israel, I Anointed thee King over Israel.* And speaking of Jeroboam, in relation to Solomon; *But I will take the Kingdom out of his Son's Hands, and will give it unto thee.* If what is said will not suffice, turn over to *Isai. 45. 1, 2.* *Thus saith the Lord to his Anointed, to Cyrus, whose*

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Right Hand I have holden, to subdue Nations before him; and I will loose the Loins of Kings, to open before him the Two-leaved Gates, and the Gates shall not be shut; I will go before thee, and will make the crooked Places streight; I will break in pieces the Gates of Brass, and cut asunder the Bars of Iron: And I will give thee the Treasures of Darknes, and hidden Riches of Secret Places, that thou mayst know, that I the Lord, which call thee by thy Name, am the God of Israel.

Here is Proof full enough to Convince an Atheist that Kingdoms are the immediate Gift of God; and that *Dominus dat & auferit regna*; that there is no Kingdom but of his giving, no Kings but of his making, no King Dethron'd but by his doing. Daniel ascribes the setting up and removing of Kings no less to God than to Infinite Wisdom and Omnipotency, which are Divine Attributes Incommunicable; and he vindicates this as Proper and Peculiar to the God of Heaven and Earth, and Daniel, in whom was the Spirit of the Holy Gods; Daniel, whom no Secrets troubled; Daniel, in whom was Wisdom, like the Wisdom of Gods, reach'd not this high Point, to know that in the People was an absolute Sovereignty, to be deriv'd to Kings in what Proportion they Please by a Fiduciary Trust. See the Fourth Chapter of Daniel's Prophecy, and there you will find that *Nebuchadnezzar* for a Time is unking'd: How I Pray? By the Watcher, by the Holy One, One sent by him
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from Heaven, Commanded by him to hew down the Tree, to cut off his Branches, shake off his Leaves, scatter his Fruit, Ver. 13, 14. And to what Purpose was this? That *Nebuchadnezzar*, and all Living, might know, that the most High Ruleth in the Kingdom of Men, and giveth it to whomsoever he will, and setteth up over it the Basest of Men, Ver. 19. All this is the Decree of the most High, Ver. 24.

If any will Please to consider *Daniel's* Prophecies further, they will find Empires, Kingdoms and Sovereignities are of God's immediate Donation: They are not dispos'd of by Contracts and Agreements of Men, but by the immediate Hand of God: Both the Ancients and Moderns own, that in *Daniel* was contain'd the clearest and most distinct Prophecies and Predictions of the Four great Empires. And if we diligently observe the Historical Part of that Prophet, we shall find nothing so much spoke of as this Truth, that Kings and Kingdoms are Dependent from God alone, and Independent of all others. What Prophet almost doth not hint at this? *Isaiah* doth it plentifully, as we see from *Nebuchadnezzar* and *Cyrus*, *Jeremy* Taught it the Jews to his own Disadvantage. The Prophet *Hosea* in few Words hath confirm'd this Doctrine. *I gave them a King in my Anger, and took him away in my Wrath, Ch. 13. 4.* This King, in the Judgment of some, was *Saul*, according to others *Feroboam*; but it is of no Moment whether one or the other.

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But *Suarez* and *Bellarmino* would evade this Doctrine, by perverting the Text in *Deut.* 17. 14, 15. It is said of the People that they *set the King over them*; and upon God's Part it is said, *Him shalt thou set over thee whom the Lord thy God shall chuse*; Therefore say they, the Constitution is the Peoples, the Election of the Person is God's; but it is a lame Consequence; for the Words *Constitues super te* are not to be understood of Constitution, by transferring Sovereignty from them to the King; but of Constitution, by Way of accepting, acknowledging, reverencing and obeying him as King, whom God hath Constituted by himself King; as may be instanced in *Saul*, in whom the Election is given to the People, the Constitution to God, *1 Sam.* 12. 13. *Behold the King saith, Samuel, whom you have chosen and desired, and behold the Lord hath set a King over you.* This Election was no other but an Admittance or Acceptance of the King, whom God had Chosen and Constituted, as the Words, *whom you have desired*, Imply. This Admittance possibly added something to the Solemnity of *Saul's* Investing, but nothing to the Essential or Real Constitution: And if we enquire into the Practice, in constituting *David* King, we shall find it was not the Diffusive, the Collective Body of *Israel*, that found *David*, Chose him, Exalted, or Anointed him, it was God alone; it was neither Priest, nor People, Pope, nor Presbytery, as the Psalmist says, *With my Holy Oil have I Anointed him.* A world of Reason, to prove that Kings are Independent

dent on the People, might be brought from Scripture ; but because I design Brevity, I shall only mention One or Two from the New Testament, and proceed, *Rom. 13. 1. The Powers that be are ordain'd of God. And Ver. 4. For he is the Minister of God,* and the like. So also in Particular, as *Christ* himself concerning *Pilate*, *John 19. 11. Thou couldst have no Power at all against me, except it were given thee from above ;* and the like other Texts might be mentioned, all which, and their Parallel Texts, speak Emphatically of the Person of God, as from whom Immediately and Authoritatively, in a special Manner, and not only by this general Concurrence, and meer Approbation, as our Adversaries say, the Magistrates Power is deriv'd : Neither can they otherwise be interpreted, without taking away their Significancy and Accent, and putting an Impropriety of Speech upon them ; and if there were but any Scriptures comparably so Pregnant on the other Part of the Question, as the constant Current of Scripture we see is on this, it would add more Credit to the Cause of our Antagonists ; but otherwise it is against all Reason, and Rules of Interpretation whatsoever, to Expound what is more evident by what is more dubious, and not rather what is more dubious by what is more evident.

Let us come then to the general Consent of Nations, and examine our Author's Doctrine, Built upon *Covarruvias*, and other *Cononists*, concerning this Question. Mr.

Selden, in his *Mares. Claus. Lib. 1.* Writes it as an Ancient Tradition, which hath obtain'd Repute everywhere concerning Noab, That he, as the dominus fundi, after the Flood, was Author of the Distribution of the World into Private Dominions ; and that also by the Appointment of a Voice, or Oracle from God, he did confirm it by his last Will and Testament. We might Instance in the Writings of the Heathens, and of others, Strangers to Christianity : But we rather chuse to come to the Christian Church, to see what Opinions have been held there, First, in its Primitive Writers, Secondly, in the Reform'd Churches. The Primitive Writers did constantly affirm the Magistrates Power to be from God : So *Justine Martyr*, in his Apology to *Antoninus Pius*, speaking of the Emperors, he says, according to the measure of the Power which they have received of God ; so *Tertullian*, writing to *Scapula*, speaks, *Christianus nullius est Hostis, nedum Imperatoris ; quem sciens a Deo suo Constitutum, necesse est ut & ipsum diligat, & revereatur & honoret.* St. *Augustine* is very full on these Words of St. Paul, *Non enim est potestas nisi a Deo* : And so is *Theodoret* on the same Place of Scripture after him, and the like, St *Cyril*, in his Book to *Theodosius* : Let but any of these Primitive Writers be consulted in their Comments on the Thirteenth of the *Romans*, and they will give sufficient Satisfaction.

I shall next produce the Confessions of several Reformed Churches ; and first the *Helvetian* says, *Magistratus omnes generis*
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ab ipso Deo est; institutus ad generis humani pacem aut tranquillitatem: And the Confession owns, *Amplius ex Sacris literis docetur, Politicum Magistratum esse Ordinationem Divinam & a Deo Constitutam*. And so, amongst many others, says Augustine, *De rebus Civilibus docent, quod legitima Ordinationes Civiles sunt bona Opera & Ordinationes Dei, sicut Paulus testatur, quæ sunt Potestates a Deo Ordinatæ sunt, &c.* So that what can be desired more in these Things? And where is the mention of the People in all these, either Publick or Private, either in Former or Later Writings? And if the Argument of Authority can prevail, or the common Dictates of Men shall be thought Reason, and to proceed from the Light of Nature in them, then what are a few Opponents in the Christian Church to all these? Nay, I appeal in this Matter to the Generality of all Mankind of Jews, Heathens, Mahometans; and in the Christian Church to the Generality of Fathers, Councils, Historians, &c. Durand says, *Prelatio est Secundum debitum Rationis & Divinæ Ordinationis*; that Prelacy is according to what ought to be by Reason, and the Appointment of God. And so generally all others, except the Papal Canonists and Jesuits, and such of the Church as have dedicated themselves to the Depression of Princes, and the Exaltation of the Pontifical Chair, and Ecclesiastical Prelacy; and who have been the great Broachers of those Principles on the Part of the People, and from whom those Men have derived

derived them that have studied, and desired Innovations in the Church.

The next Argument I shall make use of is the general Consent of the Civil Laws of Countries, which all certainly argue the Consent of those Men that made them, and which cannot be judg'd to be intended for any thing else but the Common Good : Whether they were fram'd by the Prince himself, or by th: Representative of the People in any Society. The Civil Laws of all Countries, both formerly, and of late, have all generally derived the Power of Princes from God : So *Romulus* establish'd it by Law, says the Cardinal *Conterene*, out of *Pomponius Latius*, that none shou'd enter upon the chief Magistracy, *Nisi Author esset Deus*. So the Roman Civil Law, *Deo adjutore nostrum Gubernante Imperium quod nobis a Cælesti Majestate traditum est* ; and *Justinian* says so, *Tribonianus ex quo nos Deus Romanorum præposuit Imperio, omne habemus studium Universa agere ad Utilitatem Subjæctorum Commissaq; nobis adeo Republica, &c.* The like Instances we have in the Laws of other Countries.

Another Argument against this particular Error is this; if all Sovereignty and Supream Power were originally inherent in the People, and from thence derived to the King, then undoubtedly Democracy wou'd be the best of all Governments. The Reason is plain, that Species or Kind of Government which cometh nearest to its Original, must be sounder, and more perfect; but Democracy, which is the Govern-
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ment of many, cometh nearer to the Multitude than Aristocracy or Monarchy therefore, &c. The nearer to the Fountain the Stream runneth purer and clearer. This Argument cannot well betaken off; and it is a strong one, changing the Terms in the Assumption for Monarchy; it proves the Excellency of Monarchy above all Governments, because it approaches nearest to the Government of God; as the Argument before is made the Conclusion is false, because howsoever all Writers of Politicks differ as much among themselves as Clocks, yet all unanimously agree in this, that of all Governments Democracy is the worst. Review and consider all Politicians whom you will, and they will grant that *Suprema potestas est in indivisibili posita.*

For any Reason I yet apprehend, or can guess at, if Sovereignty were Primitively fix'd in a Multitude, and from thence derived to some few or many, I cannot judge but Democracy is the only Kind of Government, warranted by Divine Institution; and that all other Kinds of Government are unlawful; which how that will be admitted, let our new State Divines consider and debate. Good St. *Austine*, for all his Learning and Piety, knew not this kind of Doctrine, that all Sovereignty and Supremacy was in the Multitude; and that it is in their Power to change the Government to what Guise they please; he knew not that it was an Unjust and Sacrilegious Intrusion upon the Rights of the People for Kings to act without their Consent and Agreement.

Agreement. And in his Book *de Civitate Dei*, speaking of the Declination of the Government of *Rome* from the Second *Carthage* War, and the restoring of *Rome* to her Glory by *Augustus* coming to the Empire, he saith, *Hoc toto Tempore usq; ad Cesarem Augustum que videtur non adhuc vel ipsorum Opinione Gloriosum, sed Conventiosum & exitiosum, & plane jam enervem ac languidam Libertate Omni modo extorississe Romanis, & ad Regale Arbitrium removasse Cuncta, & quasi morbida vetustate Collapsam veluti instaurasse ac renovasse Rempublicam.* The Passage is remarkable, the Purpose of this good Man being to take off that Foul Asperion which the Heathen put upon Christ and the Christian World, as our Author attempts to do now upon the Clergy, that all Mischief came into the World since they were heard of. He proveth by the *Roman* Story that greater Mischief was before upon the *Romans*, and that in the *Carthaginian* War the *Roman* Grandeur was in its Declension and Decay, and at or about the coming of Christ into the World it was restored again to its Magnificence and Splendor, by the happy Monarchy and Empire of *Augustus Caesar*. *St. Austin* commends this Charge, and so do the Heathen Writers, which they cou'd never have done, had they been of the Mind that no Man cometh rightly by Sovereignty, but by Derivation from the People. It is not only *St. Austine's*, but many of the Father's Observation, that God in his wise Providence disposed so of the Government
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of the World, as to put the best and greatest Part of it under the Monarchy of one, that thus he might facilitate the Progress of the Gospel throughout the World.

I find nothing new throughout our Author's Introduction, but what is collected from the several Magazines of the *Jesuit* and *Sectarist*, else he wou'd never have asserted so boldly against manifest Proof, and triumph over the Church in his old exploded Argument; *That there is no Divine Commission which parcels the Earth into particular Governments, or any Family or Person that has an immediate Commission from Heaven to rule the Whole, or any Part of it.* Which is as much as to say, that neither Scripture nor Nature informs us of any kind of Government that is necessary for Humane Society, or that neither of them demonstrate that this or that Man has more or less Right to Government; all which I think I have sufficiently refuted in the preceding Arguments both from Scripture and Reason.

The next Thing I shall observe is from Sect. 25. of the Introduction: *There's no need of any more Power than what I have laid down to answer all the Ends of Government, since this gives the Magistrate a Right, when the Good of the Society requires it, to cut off any one, whether Lay or Clergy, from all Church-Communion, by Banishment, Imprisonment, or Death. And by Virtue of this Power he can oblige any of his Subjects to serve his Country, tho' that Service confine him to Places which*
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have no Christian Church, or none he can Communicate with; nay, to Fight for the Safety of his Country against Men of his own Church and Religion: Which shews that the Good of the Society is the Supreme Law, and that all Church Considerations, as well as every thing else, must give Place to it; and that no Person, on any Church Pretence whatsoever, can be exempt from the Magistrate's Jurisdiction, and consequently that there cannot be Two Independent Powers in the same Society; but that he has the same Power over Men when met together for the Worship of God, as when met together upon other Accounts; When he is then so far from having a Right to disturb, that he is oblig'd to secure them from all manner of Harm as long as they do nothing prejudicial to the Publick; but much more so if their Meetings tend to promote the general Good, as Mens Assembling to worship God according to their Consciences does.

I cannot divine for my Part, with all Humble Submission to our Author's extensive Charity, how such Variety of Dissensions in Religious Worship can any Ways promote the Peace and Unity of a State, in which I fancy the general Good consists, but rather, that the Multitudes of Opinions must provoke the Anger of God to punish a Nation, as he did the Jews; for he is a God of Order, and not of Confusion. Greg. Nazianzen, one of the Fathers, to this Purpose saith well, *Order is the Mother and Security of the Being of all Things*

Things that have Being. For the mutual Agreement of a Society in the same manner of Worship hath a mighty Influence both upon Governours and Government, that from the Happiness and Quiet of Religion proceeds the Peace and Welfare of the State: The Heathens saw this, that Religion, rightly ordered, was the *Basis* upon which the best Government were founded; for as it is the Cement to all Societies, so it is their greatest Ornament.

Not as our Author wou'd have it, by his false Conclusion, that Men assembling to Worship God, according to their Consciences, necessarily promotes the general Good: For at this Rate every Enthusiast that pretends to follow the Dictates of his own Conscience, in preaching up his Extravagant Notions, everywhere interrupts the Peace of the Community, dishonours God, and brings a Reproach on all Religion, as the *Quakers Fifth Monarchy-Men*, and the like, will at this rate be said in their Way of Worship to promote the general Good. These and the like Effects always attend the unlimited Liberties of Conscience, which has its evil Consequence, as well as Compulsion. But the main thing establish'd by this Argument is that Maxim, that *Salus Populi sit Supremas lex*. Which was one of the Laws of the Twelve Tables, and was contriv'd for a Democracy; it is a just Saying, if taken in a right Sense; but it is now abused, and perverted to answer all Intentions, that it is the very Mother of all Mischief. Those People who abuse it,
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would have us understand that all Government and Superiority is chiefly intended; nay, some say only for the Good of the Subject, which is contrary to the Notion our Ancient Legislators had of it, when they constituted this Form *against the Peace of our Sovereign Lord, the King, his Crown and Dignity*, our Laws make the King the *Suprema lex*, and not *Salus Populi*, as our Author all along insist on.

What can such Men say then of a Title acquired to a Kingdom by lawful Conquest? For that a King may be a Lawful King by Conquest meerly, without the Consent of the People, is evident from Scripture and Prophane History. In such the Good of the King is the Principal Thing, since he can at his Pleasure dispose of what he will. *Tacitus* tells us, that anciently among the *Germans* every Head of the Family was Father, King and Priest; and that all the Tenants of his Territories had no Corn for Meat, no more Number of Flocks, no more for the use of Cloaths, than it pleased their Lord to allow them? *Suam quisq. familiam, suo Penates Regis, frumenti modum Dominus, aut pecoris, aut vestis colono injungit, Et servus hactenus patet.* May not a disorderly Multitude, conceiving Safety and Good, totally surrender themselves into the Power of one to rule over them hereditarily? Or may not a People, form'd into a Body Politick for some Eminent Deliverance, surrender themselves totally into the Hands of their Prince? It is not improbable that the *Israelites* did offer

offer some such Condition to Gideon and his Posterity for the great Deliverance they had from the Midianites by his Sword, *Judg. 8*. Did not the *Campanii* this Way, if we may trust *Livy*, subject themselves totally to the People of Rome? *Populum Campanum*, saith he, *Urbemq; Capuam, agros, delubra Deum, divina Humanaq; omnia in Vestram P. C. ditionem dedimus.*

Scripture is plain and powerful enough for this Truth, that no Safety can be to Mankind; *sine salute Regis*; and there are several Emphatical Expressions to this purpose, intimating, that in the King and his Strength is all our Safety and Happiness. The King is call'd the *Head of his Subjects*, the *Light of his People*, &c. *St. Paul* hath a short, but pithy, Expression, *Rom. 13. 3.* *He is the Minister of God to thee for Good*; implieth as much as the Minister of God by his immediate Ordinance, and *is for thy Good whosoever be.* It is worth observing in the Book of *Judges*, where it is recorded, that all Disorder was in the Church and State, *because in those Days there was no King in Israel*; which imports they wanted Monarchy; a sufficient Strength in the Authority to put the Laws in due Execution; then was a proper Time for Innovations in Religion. *Micah* and his Mother will have a Religion of their own; no matter for Sacred Orders, what signifies Priests, if every Man can enjoy his Liberty, his Honour, his Peace, and live in Safety? What signifies Religion? Though Priests may be in the Church, and Judges in the Land, they

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are not able to guard the Publick or Private from Wrong; wherefore it is most consonant with Reason to say, *Salus Regis Suprema Populi Salus*.

What mean they then who magnifie this Maxim, *Salus Populi Suprema lex esto*, to call it abstractedly a *Salute Regis*, the Transcendent Acme of all Politicks; the Paramount Law, that giveth Law to all Laws whatsoever; that the Law of the Prerogative it self is subservient to this Law; and were it not conducing thereunto, it were not necessary nor expedient? Some more superlatively excessive Commendations our Author and others give to this Maxim, which how they agree with what we have brought from Scripture, and said by its Warrant, I humbly submit to the Impartial Reader. But we have a Queen will never wave that Saying of Seneca's, *Imperium unius, proprietates singulorum*. The Sacred Prerogative is the King's, but it derogateth not from the Liberty and Property of the Subject; it must be entirely secured, that it may secure our Liberty and Property.

How unequal and partial are we to think the King may part with his Prerogative, or we lawfully invade it, because no Grant made to his People periseth to him, and yet maintain that the King cannot encroach upon our Liberty and Property without Tyranny and Oppression? I fear 'tis the Fault of Princes, giving too much Way to some sort of Men that are for robbing God and his Church, that makes such a furious Multitude now-a-days set up for invading the

the Sovereignty of Kings, and the Rights of the Church; for we may observe that Religion and Policy have inseparably united the King and People, so that they are in a manner the same; from which it necessarily follows, that the People ought not to reckon that an Advantage to them, which is a Loss to the Royal Prerogative; nor ought they to think loss'd to them, which is gain'd to their Prince; by which his Prerogative is strengthened, he better able to protect them, and they the more secured in safety to enjoy Liberty and Property in Peace and Plenty: But when such ill Principles as our Author varnishes over with his Sophistry are broach'd everywhere, they have a mighty Influence on the Multitude, and will make them assume to themselves, or commit to their Representatives, an Arbitrary Power, which, plac'd in a wrong Hand, cannot chuse but produce monstrous Mischiefs. Yet notwithstanding all this our Author goes on with his Argument as follows.

There's no need of any more Power than what I have laid down to answer all the Ends of Government; since this gives the Magistrate a Right when the Good of the Society requires it, to cut off any one, whether Lay or Clergy from all Church Communion, by Banishment, Imprisonment or Death; and by Virtue of this Power he can oblige any of his Subjects to serve his Country, tho' that Service confine him to Places which have no Christian Church, or none he can Communicate with; nay, to fight for the Safety of

his Country against Men of his own Country and Religion: Which shows that the Good of the Society is the Supream Law, and that all Church Considerations, as well as every Thing else, must give Place to it; and that no Person, on any Church Pretence whatever, can be exempt from the Magistrates Jurisdiction; and consequently that there cannot be Two Independent Powers in the same Society; but that he has the same Power over Men, when met together upon other Accounts; whom he is then so far from having a Right to disturb, that he is oblig'd to secure them from all manner of Harm, as long as they do nothing prejudicial to the Publick. But to clinch the Matter home, he says, the Magistrates Power seems to be greater with relation to the Church than to other Societies: But it wou'd but have been fair to have given us some Instances from the Practices of the Christian Church where such Power ever appear'd, or what Authority he has to be of such Opinion at this time of Day; when I perceive the Clergy growing Rich is an Eye-sore to him; that he had rather be guilty of any Absurdity, than that they shou'd run away with the good Things of this Life, which I find he agrees for his Share of. For speaking of the Civil Magistrate, says he, Nothing can be more absurd than to exclude him from a Right of Authorizing Persons publicly to mind him of what he owes to his Subjects, and then of them of those Duties they are to render to him, and one another; it is no matter of minding them of the Duties they owe

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to God, that our Author had forgot, and the Motives and Reasons on which they are founded, and to place this in Persons who have no Jurisdictions in such Matters. And as he may see Ministers apart for this End, so he may deprieve, depose or silence them, if they neglect this Duty, or act contrary to it. And if the Ministers have acquir'd greater Riches than 'tis the Interest of the Commonwealth they should have, he has a Right to rectifie this Abuse. Not by taking it from them, I hope, as our Author wou'd insinuate he ought to do, or at least take from them for the future their Preferments, who goes upon the Politicks of *Henry VIII.* a sure Way to reform the Church, tho' I believe our Author has no better Designs in his Head than that Prince had, whatever the Success of 'em may be, I am verily perswaded the good of Religion not in his View, whatever other Secret Ends he may have beside. He shews his good Disposition to the Clergy, and his Desires of promoting the Good of the Christian Church, after a Sacrilegious manner thus; *The tackling the Priests Preferments to such Opinions, not only makes them in most Nations right or wrong to espouse them, and invent a Thousand Sophistical and Lavish Methods of defending them, to the infinite Prejudice of Truth, but is the Occasion that Humanity is in a manner extinct among those Christians, who by reason of such Articles are divided into different Sects: Their Priests burning with implacable Hatred, and*

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stirring up the same Passions in all they can influence against the Opposers of such Opinions.

This is the most uncharitable Censure that was ever made, and discovers the burning Malice of our Author; in spite of all his pretty soft Wheedles to the Church as by Law establish'd, it is easie to see thro' the Cobweb Snare he lays only to catch the weaker Flies. But he goes on with it with all the Rancour of a Man, that owns no Man's Religion; like his Lands, descends from Father to Son; but every one, when capable, is to chuse his own Church; a pretty kind of Church indeed, that is built in every Man's own Breast, so that I fancy then the Head must be the Steeple, as it is in our Author, wherein the Bells are all ringing backward, to let the World know the Church is on Fire. For, says he, *That this is the Cause of Christians treating one another with so much Barbarity, is evident from this one Consideration, that no such Effects follow by Mercy, differing in such Opinions, wherein the Clergy have no Interest; but here their very Livelihoods and Subsistence are at Stake.* I hope not, Dear Sir, but that the Nation will have more Wit than to take Notice of such Enthusiastical Notions, that wou'd perswade one you were going to declare Quaker, having got such a Light within, that your outward Man darkens strangely, and gives you the Complexion of an evil Spirit.

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For, say you, What has not a little contributed to make Men suppose there are Umpires, Judges or Governours in Religious as well as Civil Matters, is the Magistrate's annexing Profits and Priviledges to the Teachers of his own Religion, exclusively of others; and determining who shall license those that are to have these Advantages, and on what Qualifications; and who shall deprive them, and for what Causes, and such like. And the chief of the Clergy, being the Magistrate's Deputies in this Matter, and all of them in most Countries being, generally speaking, of the Religion to which they find Preferments annex'd, do in order to bring others, right or wrong, into the same Sentiments, call this establishing their Religion and Church by Law, and make it Schism, and consequently Damnation, not to be of the Church established by Law: Which notwithstanding all the Noise and Din the Clergy make about it, ought not to bias Men, much less take from them their Natural Right of judging for themselves in Matters of Religion, except they ought to be in all Countries of that Religion, to which they find these Civil Emoluments annex'd.

Here's another heavy Charge laid upon the Clergy, who, he says, Right or Wrong endeavour to perswade others to be of their Opinions, because they are too well paid, as he thinks, for so doing. What can a Man devise to say more severe and reflecting than such bitter Words as these, that gall a Man in the most sensible Part of his Conscience and his Religion? And this he

No-Church Establish'd : Or,

taunts them after the most reproachful manner of saying, notwithstanding the Noise and Din the Clergy make about it; that is, their Religion and Church Establish'd, there is nothing in it; every Body has a Right to join himself with that Church which he judges will best conduce to the saving his Soul, after his own Way; and then as often as he pleases forsake that Church, and take in with another, when he is tired of that; so that this Medley of Churches, and this Confusion in chusing sometimes this, and sometimes that, he reckons the best Way to take away the Rights of the Church, and establish the Rights of No-Church at all. For 'tis a Trouble to him to think, and disturbs him strangely, that the Preservation and Welfare shou'd be committed to the Care of Church men, since he fancies it wou'd thrive better, were there no Forms and Modes of Worship, no Doctrines. Rites or Ceremonies of a Church, but every Man did that which he thought was Right in his own Eyes.

But notwithstanding these Fine Strokes, the Preservation, the Welfare of Religion and Government, and its Consistency with Government, must needs be a Right and Charge belonging both to the Civil and Ecclesiastical Magistrate: The one to preserve it from Violence in Humane Affairs, the other from the perpetual Dangers Religion lyes liable to, both from the Infirmities and Corruptions of Men, as *Plantus* says,

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*Novi ego hoc seculum moribus quibus sit,
Malus bonum malum.
Esse vult, ut sit sui similis: Turbant miscent
Mores mali: Rapax, Invidus,
Sacrum profanum, publicum privatum habent.*

And therefore Governours are appointed, and Laws made for the Correcting the Enormities of these Disturbers of the World. And it is impossible that either Religion or Government, in Respect to the Viciousness of Mankind, thou'd ever be Safe, unless Provision was made by Proper Ministers for the constant Preservation of these Things; besides, the Division of Affairs into Humane and Divine, was the First and Grand Division of all Affairs amongst Men; but yet our Author means, *There's no Argument the Clergy can use to exclude the Magistrate from Power in Church-Matters, which will not hold as much for Mens Natural Rights against them. For will not their having a Right to prescribe Terms of Communion for the People, make their Religion to be at their Disposal, as much as it would be at the Magistrate's if he had such a Power? And if a Right in him to oblige the People to acquiesce in his Interpretation of Scripture wou'd be the same, as a Right to make Scripture, can any Fallible Set of Priests be Sovereign Interpreters of it?*

He has forgot that the Magistrate is the Minister of God, as St. Paul says, *A Revenger to Execute Wrath upon him that doth Evil*; he is to see h's Will executed, which under

under the Gospel he must do in that manner God hath appointed; and therefore he must not use the Temporal Sword in the Concerns of Religion. Now the Sword, says *Braddon*, signifies *Potestatem Regni*; so that the Power of the Government ought not to be extended to the Spiritual Governour in Matters meerly Spiritual, as in the Interpretation of the Scripture, or the Resolutions of Faith, which the Civil Magistrate is to Maintain and take Care of, For Magistracy its self, and the manner of its acting, so far as concerns God's Appointment, derives its Beginning and Essence from positive Institution. And that also more Particularly and Eminently, and as a Publick Charge immediately from God, in Respect to the Charge it self, as was said above; and to the Supream Magistrate, that is, Primarily and Emphatically, as to the True Religion it self. And this Charge is committed to him, because he is the Supream Publick Person.

Ἐχὼν ὁ Βασιλεὺς ἐστὶν Ἐμψυχὸς Θεός.

But the King is the Living Image of God, says *Menander*, so he hath Power adequate to the Charge put into his Hands.

One may easily perceive what this Gentleman aims at, that is, to take off all Obligations of Good and Evil from Mens Consciences, as *Hobs* hath done, because this is the Sure Way to Ruin Religion, and consequently all Priests and Bishops, against whom he has got such an Aversion: Which brings
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to my Mind One Passage more in his Friend:
'What if a Sovereign forbids his Subjects
'to Believe in *Christ*? I answer, says Mr.
'*Hobs*, it is of no Effect, because Belief or
'Unbelief never follows Man's Commands.
'But what if we are Commanded to Con-
'fess with our Tongues? It is an External
'Thing, and no more than any Gesture,
'whereby we signifie our Obedience; and
'a Christian holding firmly in his Heart the
'Faith of *Christ*, hath the same Liberty
'herein with *Naaman*. This is certainly
a Devilish Doctrine, seeing it is offer'd thus
indefinitely; for it is directly contrary to
all the Holy Martyrs Belief and Practice,
and the Express Constitution of our Lord,
that he that *Confesses him before Men*, he
will acknowledge; and he that denieth him,
he will deny before his Heavenly Father.

The next Argument our Author urges,
and which I think I have already sufficiently
answer'd to, is, that the Clergy, generally
speaking, affirm that God has appointed for
every Christian Nation Two Governments,
Independent of each other, one for Ecclesi-
astical, & other for Civil Matters; and that
both have, as without which no Government
can subsist, a Legislative and Exemptive
Power; and that One of these Governments,
to wit, of the Church, belongs to them by a
Divine, Unalterable, Right, convey'd from
Christ and his Apostles, who empower'd
them to Rule the Church to the End of the
World; and that by Vertue of this Spiritual
Empire they have a Right to make Laws,
not only about indifferent Matters, as Rites
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and Ceremonies, but that their Authority likewise extends to Matters of Faith; that is, according to the Practice of all Synods, to determine for the People what they shall Believe and Possess; and that they have a Right to enforce Obedience to their Ecclesiastical Decrees by Spiritual Censures, the Effects of which are, say they, infinitely more to be dreaded than any the Civil Power can inflict, since 'tis no less then shutting Heavens Gates, and a delivering over to Satan, that are so Unhappy as to fall under them: And that as none can be admitted into the Church but by their Means, so they have not only a Discretionary Power, either to admit, or not admit, but likewise to Punish those they have admitted, not only by rebuking and reprovng them, but by turning them out of the Church, and obliging all Persons to shun and avoid them; and that for all manner of Sins, for the Breach of the Commandments of the Second, as well as of the First Table: And that the better to do this, they, like all other Independent Powers, have a Right to erect Courts Judicature, summon Witnesses, and to do whatsoever they judge Necessary for the Support of their Independent Jurisdiction, of the Extent of which, themselves, under God, are the sole Judges, and consequently can Excommunicate their Spiritual Subjects for whatever they shall Judge to be Contempt, Contumacy and Disobedience: And that they have this great Advantage above the Laity, that they are capable of the highest Civil, as well as Ecclesiastical, Power; but an Impious Usurpa-

Usurpation and Horrid Sacrilege in all, except those to whom the True Successors of the Apostles have, by laying on of Hands, given the Holy Ghost to exercise any Ecclesiastical Jurisdiction, Office, or Employ; and that whatsoever they Attempt of this Nature is Null and Void, for want of a Commission, which none are authorized to bestow, but those who derive their Power from God, in a direct Succession from the Apostles. The Consequence of it is, that theirs is the most Absolute, Arbitrary, Unlimited, Uncontroulable, Power in the World; because having it without Intervention of the People, or their Representatives, they cannot be accountable to them for any Male Administration, but to God alone, from whom they received their Powers.

From hence he goes to Prove, That there cannot be Two Independent Powers in the same Society, upon which his whole Work is Built; though in this produces neither Scripture Authorities, nor the Consent of Nations, but makes use of all the Old Arguments of the Sellarists in all Ages: Brings Selden, Grotius and Josephus, to Prove that Commutation and Excommunication was Odious among the Jews: And Tacitus, to show that the Germani thought it insupportable, he quotes Dion Chrysostom, to Prove that the Druids pretended to an Independent Right, which is a strong Argument from such Antiquity against him; for he has nothing to do with the Thing, how Grievous soever, and Burthensome it may be to the Laity; but to Prove, as he
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attempts to do, that Two Independent Powers are inconsistent. I shall have no Regard to own his *Ipse Dixit*, which he relies much upon, nor for his other Reasons urg'd against this Argument, nor otherwise, that as he is able to Support them with the Authorities of Antiquity, and the Laws or Customs of Nations.

Nor can I find of what Use the Declaration in the *Thirty seventh* of Henry VIII. Chap. 17. is to the disproving of Two Independent Powers, one of the Church, and the other the State at that Time, but rather a Confirmation that the Spiritual Power was too large for the Secular, and wanted a little curbing; the Words are these, *That the Reason why the Pope and his Adherents hinder'd Lay-men from exercising Ecclesiastical Jurisdiction, was, that they might gather and get to themselves the Rule and Government of the World.* His Authority from the Bishop of Sarum's Expos. of the Nineteenth Article, or that of the French Bishops deposing the Emperor *Ludovicus Pius*, are nothing at all to his Argument, though they may be urg'd to make for his Purpose, as he Wire-draws that of *Bellarmino*, asserting the Pope's Temporal Power, to the Protestant Clergy, maintaining the Doctrine of Spiritual Independency: Nay, he tells 'em, they hold not that as a bare Speculative Opinion, but that they may by Degrees Enslave the People again, as they were in Times of Popery; he won't allow himself to distinguish in the Behalf of the Reformed Church men, but Treats all alike that

that bear the Office of Priest, let him be of what Perswasion he will. Mr. *Dryden's* Maxim is his, that *Priests of all Religions are the same.*

Our Author does not rightly distinguish between a *Civil* Head of the Church, and the *Constitutive* Head; the King we acknowledge the Civil Head, or Governour of the Church of *England*, as well as the State, that is, in whom the only Supreme Coercive Authority lyes, over all Persons in Ecclesiastical, as well as other Matters. But as to the Constitutive Head of the Church, as an Ecclesiastical Organical Body, it is the whole Representative of Clergy-men, and then it is call'd a National Synod, or Convocation of Divines, which is the Constitutive Head of the Church of *England* under Christ, in the External, Formal, Government of it committed to them. And there are the same Grounds in Nature for a Church-Representative, which there are for any other Representative of the People in Civil Matters whatsoever, *viz.* the Wisdom and Knowledge of some in all Societies above others; and either the Difficulty or Impossibility of calling the whole Society together, as *Pomponius* said of the Roman State, *Deinde, quia difficile plebs convenire capit populus certe multo difficilior, in tanta turba hominum necessitas ipsa curam Reipublice ad Senatum deduxit.* And as this Notion of a Church-Representative is warranted by Nature, so it is not contradicted by Scripture, nor by any necessary Appropriation of the Original Word, *Ἐκκλησία* in the New Testament.

No Church Establish'd: Or,

stament. But as to those that require a President of a National Church to be given in the New Testament it is Ridiculous; the Christian Church then not being National, nor in a Capacity to be so. There the Internal Government of the Church is either Formal, which belongs to the Ministers, or *Objective*, which belongs to the Magistrate: The Magistrate therefore cannot by Virtue of his Office enter into the Function of the Priest to do his Work, though he can oblige the Minister himself to do it, and Punish him if he neglect his Duty; and he can give a Call to the Pastoral Rulers to Meet, and Frame Ecclesiastical Constitutions; and though himself cannot make them, they shall not be Obligatory to the Subject, unless they have his Function.

Therefore since the Notion of Two Independent Powers, and the Practice thereon continued for so long a Time, hath pass'd the Test of so many Kings, Parliaments, Councils, Convocations, &c. one wou'd think it shou'd suffice, besides that Great, though Unhappy, Prince, King *Charles I.* told the prevailing Part at that Time, who were of our Author's Commonwealth Principles, that the taking away the Rights of the Bishops and Clergy, at that Time Petitioned against, was a Breach of his Coronation-Oath. Agreeable to this Opinion was the Royal Advice he left to the next Successor to his Throne, speaking of the Church of *England*; *I have tried it, says he, and after much Search, and many Disputes, have concluded it to be the best in the World,*

not only in the Community as Christian, but also in the Special Notion as reformed, keeping the Middle Way between the Pomp of Superstitious Tyranny, and the Meanness of Phantastick Anarchy. And it is a pity now that a Church so well and temperately Establish'd shou'd be disturb'd again, from the same Malignant Contest which put her so lately into a Disposition of War and Sedition.

Before I close this Head I shall add this, that the Emperor *Leo* in the Civil Law calls the Superior Clergy-men *Ecclesie Defensores*, the Defenders of the Church, and all Laws and Countries have ever priviledg'd Church-men beyond others, if it were but for God's Sake, and for the Honour of Religion, which ought always to be supported. *Sacerdotio obveniente*, says *Paulus* in his Digests, *Videamus an Cogatur arbiter sententiam dicere id enim non tantum honori personarum sed & Majestati indulgetur cujus sacris vocare sacerdotes oportet.*

But our Author at last sums up this Argument very conclusively, as he supposes, and as he wou'd have it to be; in a Word, if the Clergy have no Legislative Power, nor are entrusted to put the Will of the Legislator in Execution, they commonly have a Right to Advise, there being no Medium between that of Legislation; and consequently all they can pretend to, relating to Excommunication, making or ordaining Bishops, Priests and Deacons, &c. is Advice only.

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The next Thing our Author proceeds with, and which is still Built upon his First False Bottom, is, *That the Spiritualities which Clergy-men claim, are either such as are Peculiar to the Divine Nature, or else were only bestow'd on the Apostles; and that both these serve them as a Pretence for invading the Right of the People, and of their Representatives.*

Now my Business is to show the contrary Doctrine is True, and has all along been receiv'd as such in all Ages of the Church, in Opposition to our Author, who is resolved to set aside the Use of the Clergy in Matters of Religion, so that every Man may be King, Priest and Prophet in his own House. *The Minister is to look to his Lord's Will,* which is not only the Temporal, but the Spiritual Good of his People; and if he be God's Minister for our Good, there can be no Exemption of Sacred Things, any more than Civils from his Authority under God for the Good of his People; and hence we are Taught to Pray for Magistrates, that we may lead peaceable Lives under them, in all Godliness as well as Honesty. Kings and Emperors, says *Grotius*, are equally to take Care of Sacred and Secular Things: But when we come to Particulars, the *Jus Imperii* is more narrow in Matters of Religion, than in other Matters, upon this One Account, that the Divine Law does appoint or determine more Things concerning Religion, and so takes them out of the Magistrate's Liberty, than it does concerning other Matters. *In hoc Reges sicut eis Divinitas*

tas precipitur Deo servient in quantum Reges sunt, si in suo regno bona jubeant, mala prohibeant: Non solum quæ pertinent ad humanam Societatem, veram etiam quæ ad divinam Religionem, says St. Austin, *Contra Cresc. L. 3. 51.* The Affairs of Religion are of the greatest Concern; and there are no Matters in the World which have so great an Influence on Mens Spirits to put them in Agitation; and if they were exempted wholly from the Authority of the Ecclesiastical Governour, it would be a very hard thing for any Morral to Govern Well.

For Church Censures and Spiritual Penalties proceed in their several Degrees, as all Punishments ought to do; and that for Plato's Reason in the Matter of Laws: *Legum vero ut Videtur,* says he, *Aliæ ad bonorum hominum doctrinam ponuntur, ut per eas Intelligent quo pacto inter se amice versentur: Aliæ ad compescendas illorum pertinaciam, qui indomiti natura sunt spretaq; omni disciplina, nulla ratione moventur, quin ad omnem ruant improbitatem:* That amongst Laws some are Establish'd for the informing of Good Men, that by them they may understand how to Live Amicably among themselves; and others for the restraining the forwardness of those who are Unruly by Nature; and all Discipline being despised, are by no means prevailed upon, but that they will run Headlong into all manner of Mischief; and therefore, *Quanto gravior & acerbior est Christi fidelibus ex Communicationis censura, majoraq; interius, & exterius infert Nocumenta; tanto maturius,*

rius, cautioneq; Judio Ecclesiarum pralati eorumq; Vicarii ea uti debent, says Covarruvias, and the rest of the Canonists: And these Church-Censures ought always to be dispensed with the least mixture of Pride Humane Passion can show; and the Reason of the Divine Law of Christ so appointing them to be dispens'd is evident, because they are Spiritual Penalties, dispens'd by Spiritual Persons.

And the Church-men, or Spiritual Persons in every Society, are those to whom immediately the Right of dispensing them belongs. And this Right of Church-men is warranted both by the Law Natural and Divine, in their several Respects, and was said to be one Part of Power of their Jurisdiction mention'd: And this, whether they dispense them actually, either by themselves, or by others, as *Dionysius Ecclesiast. Hierarch. C. 5. P. 2.* says, *in Prasule sacrando Evangelium super caput imponitur, &c. congrave enim iradita divinitu Elogia cujus capiti imponuntur quibus continetur, & scire exponitur Theologia omnis, omnisq; divina actio & divina apparitio, sacra item elocutio & operatio, atq; ut brevitur dixerim divina omnia & sacra opera, atq; verba quæ à benefica Deitate nostræ functioni indulta sunt.*

But our Author, to destroy the Spirituality of Church-men entirely, says, *We indeed fear no Punishments hereafter on Account of any Actions of the Priests; and consequently his Excommunicating, Cursing, Damning, Anathematizing, &c. cannot render a Man's*
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Condition, as to the next World, worse than his Actions, by which he understand or fall will make it; a mighty Discovery indeed, for the very same thing happens to Temporal Jurisdiction, which, though it can hang an Innocent Man in this World, he must stand or fall by his own Actions in the next: But he proceeds thus; Much less have the Clergy a Power to deliver any over to Satan, or shut Heavens Gates against him, when his Actions do not deserve it; and when these do, they alone, nor any of the Priests, do make him suffer.

Now St. Jerome expounding against the Abuse that was in his Time of the Keys of the Church, which is the Power of remitting Sins, in as much as by the Ministry of the Word and Sacraments the Kingdom of Heaven is opened: 'The Priests and Bishops, saith he, not understanding this Place, Arrogate to themselves something of the Pharisaical Haughtiness, either for condemning the Innocent, or for absolving the Faulty. But God seeketh for the Life of the Guilty, and not for the Sentence of the Priest. Look then in what Sort the Priest made the Clean and the Unclean under the Law, in the same Sort the Bishop or Priest doth now bind or loose; not those that are Wicked or Good, but according to his Office, when he hath heard the Difference of the Sins, he knoweth whom to bind, and whom to loose. St. Austin says, 'The Keys are the Knowledge and Power to discern, by the which the Priest ought to exclude the Unworthy, and

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admit the Worthy into the Kingdom of God.

St. Clement, whom the Church of Rome pretends to have been Peter's Successor, saith, that the Bishops are the Keys of the Church, and that they have the Power to open Heaven, and to shut it; and when our Saviour had ask'd his Apostles, *Whom think you that I am?* And Peter, in the Name of all, answered, *Thou art the Christ, &c.* Then in his Name he promised to all the Church the Power of the Keys, which he promised afterwards to them in the Eighteen Ch. of *Matth.* in these Words, *That which you shall bind in Earth, shall be bound in Heaven, &c.* and he deliver'd the same Power after his Resurrection to all the Apostles, without any Distinction, *Receive ye the Holy Ghost: Whosoever Sins ye remit, they shall be remitted unto them, &c.*

Urban, First Bishop of Rome, plainly Explains this Place of *binding and loosing* by that of *St. John 20* *Whose Sins we shall remit, &c.* which Place, as it meaneth the Apostles, so he extends it generally to all Bishops; our Saviour, says he, breathing upon his Disciples, and giving them the Holy Ghost, said unto them all, *Receive ye the Holy Ghost;* and in another Place, St. Hilary, speaking to the Apostles, says, *O Holy Men! Who by the bent of your Faith have the Keys of the Kingdom of Heaven, the Power of binding and loosing.* St. Jerome says all the Church have it also in her Priests and Bishops, that whoso separateth himself from the Unity of Faith cannot have

have his Sins remitted, nor enter into the Kingdom of Heaven. The Priests and Ministers of the Gospel, continues he, have the same Right and Office that the Priests of the Law had in the Matter of the *Lepers*, remitting or retaining Sins, according as they judge and shew that they are remitted or retain'd of God. *St. Chrysostom* in many Places extends the Words to all the Priests and Pastors of the Church, and so likewise doth *Theophilus* in the same Words. *Leo I. Bishop of Rome*, though in his Works there are sufficient Discoveries of his Ambition, yet says the Power of the Keys is transferred to all the Prelates and Governours of the Church; and this is that which is repeated by *Grotius* in *Decret.* 22. C. 24. and by the chiefest Canonist upon the *Decretals*, That the Power of binding and loosing, in which is founded all the Jurisdiction of the Church, proceedeth immediately from Christ, and is given to his Successors. The which *Hincmarus*, Archbishop of Rheims, maintained out of the Fathers, at a Time when another *Hincmarus*, Bishop of Laon, wou'd have appeal'd from him to Rome about the Year 870, and though after these great Lights were put out in the Church there enter'd much Darkness in her, yet for all that this Truth cou'd never be altogether extinguish'd.

To conclude then this Head, according to the Property of the Words, the Conference of other Scriptures, the Analogy of Faith, the Exposition of the Ancient Fathers, and the very Canons of the Romish Church, Je-

Jesus Christ is the Stone, or the Lively Rock, upon which the Church hath been Founded by the Ministry of the Apostles; so this Church, which is but One, the Power of the Keys is promised, to open the Gate of the Kingdom of Heaven to all those that yield Obedience to the Preaching of the Gospel. All they that Exercise the Ministry of the Gospel have these Keys so far as their Ministry Watcheth, and they that have no Authority to Exercise it, cannot Challenge them. And if notwithstanding all this our Author will still persist in his Irreligious Opinion, then he must be content that these Words, *Go behind me, Satan, thou art an Offence to me*, be understood of him.

All his Arguments brought against Churchmens Spiritualities are either Frivolous, Irreligious, or Stale, and so not worth a Wise Man's Consideration; as observe how light and empty are the following Words; *A Clergy-man, 'tis said, is God's Ambassador, therefore the People neither Collective or Representative can make one, because they have no Power to send Ambassadors from Heaven.* How Ridiculous is this to Talk of the Peoples Power of sending Ambassadors from Heaven, since Divine Revelation has declared their Mission, and the Holy Ghost confirm'd their Embassie by Wonders and Miracles for some Ages, till the World had firmly believed and received their Credentials: *But taking Ambassadors in that Sense,* continues he, *it will, I'm afraid, Prove there are now no Clergy-men; since they, who pretend to the Sole Power of making 'em, can*

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as little send an Ambassador from God, who alone chuses his own Ambassadors. This is rare Profane Stuff to Please the Atheist and Commonwealths-men. As again.

And in truth a Man cannot well help being strangely elated in his Thoughts to find himself exalted, he knows not how; perhaps from a poor Servitor, and running on Colledge Errands, to so great and glorious Preferment, to be a Prime Minister in God's Kingdom, to represent no less than the Person of the Omnipotent Being, to be able to dispose of the Holy Ghost, to have the Keys of Heaven and Hell at his Girdle, and as a Consequence of this, to have Kings and Emperors, as well as the Mass of Mankind, render him Spiritual Obedience. So great, so miraculous a Power conferr'd by the Formality of laying Hand over Head on a Man, tho' ever so vile and unworthy, is sufficient to make him, if weak enough to believe it, Vain, Giddy and Insolent. This wou'd be an excellent Argument to set about a serious Answer, to where a Man is laughing all Religion out of Countenance, buffooning a Solemn Subject, and ridiculing the Saviour of Mankind, who chose not the great and mighty Men of the World to propagate his Gospel, but the weakest of Men to confound the Wisdom of the Wise. His Ambassadors were meaner than Servitors of Colledges, they were poor simple Fishermen; he chose them on Purpose to humble the proud Scribes and Pharisees at that Time, who ridiculed them, as our Author does the Ministers and Pastors of Christ's Flock

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at this Day with these State Notions, so often made use of against them to so little Purpose; for the Power of Hell shall not be able to prevail against the Church of Christ.

As to the making of Clergy-men, says our Author, what's more required to give one a Right to exercise the Office of a Minister in any particular Congregation, than an Agreement among them to chuse a Person capable and willing to take upon him that Function, and consent to hear him say Prayers, preach, and administer the Sacraments? And what is depriving or deposing him, but agreeing not to hear him any longer, or own him any more for their Minister? And this private Churches may do by a Right natural to all Societies whatsoever, since 'tis only a Liberty of their own Actions in hearing or not Hearing such a Person Pray or Preach, or in Receiving or not Receiving the Sacraments from him. And this they must have had a Right to do before National Churches came in use: For till then, as no Minister nam'd his Successor, so each Congregation being Independent of another, and the Magistrate not interposing, must have a Right of constituting their own Minister, and of ordering all other Church Matters; and no other cou'd be concern'd than by their Consent and Approbation. Here our Author is for setting up an Independency of his own framing, after he has deny'd that of Christ's own Institution, in setting Rulers or Governours over his Church which shou'd be independent of all Secular Power. But
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notwithstanding the Light of Scripture, and the Direction of the Apostles, he avers still, *There's no Room for the Independent Power of any Set of Priests; and as little is there for it in a National Church, which only the Legislature of that Nation can constitute; and consequently one cannot suppose a National Church without allowing the Magistrate the Power of dividing it into Parishes, Dioceses, Provinces, or otherwise modelling it as he thinks fit; and of determining the Form of Ecclesiastical Government, and the Qualifications of such as are to be admitted into any Ecclesiastical Benefices under that Form; and upon what Terms they hold their Livings; and who shall have the Power of depriving them, and putting others in their Room; and likewise of making Laws about all other Matters relating to the National Church, and appointing who shall put their Laws in Execution; and therefore the Clergy, who contend not only for the Lawfulness, but Necessity, of National Churches, give up all their Pretences to an Independent Power in every thing relating to them, even in the most Speculative and Mysterious Points: For if they allow that the Magistrate can enact that no Person shall enjoy any Preferment in the National Church who does not profess such or such Articles, they cannot deny him a Power to deprive any who shall disown 'em; because 'tis only putting those Laws they acknowledge he has a Power to make in Execution; and by whomsoever he does this, whether Lay or Clergy, they act as his Deputies,*

puties, since a Church, as 'tis Political or National, is a part of the Civil Constitution.

He rambles a great while together in the Mazes of Error and Schism, and then returns at last to a true Point, which ev'ry Body owns, that the National Church is a Part of the Civil Constitution; very learned; but what is this to the Rights of the Christian Church delivered in this Commission to the Apostles, *Go, Teach, Baptize, &c. Our Lord committeth the Administration of Doctrine, and of the Sacraments, to the Apostles; because in these Two Christ is offer'd and propounded to Men.* Now what other Thing else do we require in the Church? But thus much is hinted to those who reject the Word and Sacraments for Marks of the Church. We shall call those then Members of the Church of Christ who administer the Word and Sacraments rightly and lawfully, that is, as St. Cyprian saith, *According to the Lord's Institution*: Nor need we be afraid to communicate with such, tho' in some Points of Doctrine they may err as well as in outward Policy. For this is that which we ought always to hold, when the Fundamental Points of our Salvation are truly taught, when the Rule of Faith is precisely maintained, and nothing received against the same, to consider in Charity that we are Men, and that the Church of God consists of Men, as Words are compounded of Letters and Syllables; and therefore as long as they are in this World they must participate
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with the Qualities of Men. And because the whole Gospel is nothing else but Faith and Love, I shall only take Notice of Two Principal Errors; and first, of *Heresie*, which is an Error in the Faith and Doctrine of Christ; and secondly, *Schism*, which is a departing from the Love and Communion of the Church, tho' agreeing otherwise in all the Points of Doctrine; and this is that which *Optatus* saith, *Lib. 1. Schisma sparso coagulo pacis dissipatis sensibus generatum livore nutritur, &c. ut deserta matre Catholica impii filii a radice amputentur, &c. nec possunt novum aliquod aut alium agere, nisi quod jamdudum apud suam didicerant matrem.* And *St. Austine* saith, The Hereticks by thinking falsely of God violate Faith, the Schismaticks by unjust Divisions fall away from Brotherly Love, tho' they believe the same that we believe. But Ambition and Want of Charity, that is the Fountain of all Divisions, are the chief Reasons that make Schismaticks: And therefore the poor People that are free from those Things, and are carried away with the Faction of the Mighty, as with a violent Stream, tho' they be in the Separation, are not properly in the *Schism*: And as in the Factions that are rais'd against a Commonwealth, the Prince punishes only the Heads of the Conspiracy, but through Clemency spares the People to be carry'd away thro' Ignorance, or in respect to the others Power and Greatness: So we hope the Father of Mercy deals with his Children, who for the most Part groan under the Ambition

tion of their Leaders, and have seldom any Part in their Designs and Counsels.

But our Author ends his Second Chapter with Burlesquing the Holy Scripture in the Stories of *Ananias*, and the putting out *Elimas's* Eyes; and in the last Paragraph says, *The Clergy affirm, that if they had not the Power to exclude Men from the Church, its Unity cou'd not be preserved, nor Divisions or Schisms prevented: Which is in effect to say, that the Way to keep Men in the Church, and thereby preserve its Unity, is to divide the Church by turning 'em out of it; and that the separating Men from the Church is a proper Course to prevent Schism in it; just as good Sense as to affirm that the putting Men out of the common Way of Salvation is the Way to save 'em.* What a vile Charge is here upon a Body of Men he pretends to reverence, tho' all the time he is endeavouring to throw the same *Odium* upon them that the *Jews* attempted, and said of our Saviour, that he had a Devil, and that he cast out Devils through *Beelzebub*, the Prince of Devils: Such Prophanisms as these demand no Answer.

Our Author proceeds to prove, Chap. 3. *That the Clergy's pretending to have a Right to exclude People from the Church of Christ is as absurd, as their claiming a Power to debar 'em from the Publick Worship is uncharitable; and that this Custom was borrowed from the Heathen Priests, particularly the Druids, of the Advantages they gain'd by it.* In all this Chapter he proves nothing but

but what will be granted him, either from Authority or Reason, and yet the Rights of the Church remain untrouch'd yet, from the Discipline of the Church of *England*, under the Jurisdiction of the Temporal more than the Ecclesiastical Power, does not take away any Divine Rights the Church may claim, as deliver'd to her by the Institution of Christ and his Apostles.

For the Powers that have been exercis'd in the Church have been very different in different Sorts of Churches and Societies that have been in the World; so in the State of the *Jews*, and in the Ancient Heathen Church Societies, both among the *Greeks* and *Romans*: And in the Christian Church, whether more Primitive or Papal, the Records concerning these Things are to be seen in the *Code* and *Novels* of *Justinian*, in the Body of the Canon Law up and down, in the Canons of Councils, and the like. In the *Code* and *Novels* there are mentioned *Patriarchs*, *Metropolitans*, *Archbishops*, *Bishops*, *Priests*, *Deacons*, *Sub-deacons*, and all inferior Orders of *Servitors* in Church Affairs.

As to the Christian Church in particular, and the Offices constituted by Divine Authority in it, we shall here mention the Office of a Bishop, who is so term'd in the New Testament by Way of Eminency, and in a Way proper to himself, and distinctly from others. And he is the Supreme in every Ecclesiastical Affair; and who by Virtue of the Institution of Christ, and according to his being endew'd with suitable direct

reſt Power in *Spirituals* from him, is bound *ex Officio* to look after the Affair of the diſtinct Society of the Chriſtian Church in General, beſides what more particular Powers he may at any time, in any more particular Mode of National Society, derive from the Supreme Magiſtrate, principally for the Sake of the Conſiſtence of Religion with Government. In the Interim this Office he is conſtantly to ſpend his Time in, and to look after, and to manage it with great Care and Prudence: And that becauſe, without a due Overſight of Affairs, the particular Church Powers cannot be rightly applied, and brought to effect; and without the Application of 'em right, there can be no Well-being for the Church Society.

So that the due Diſcharge of this great Office of Truſt is Fundamental to the Well-being of the Chriſtian Church; beſides alſo what reſpect it may have to the Welfare of Civil Government, and all Humane Society in any State or Commonwealth, there are ſome who mix this Supream Eccleſiaſtical Superviſorſhip betwixt Laicks and Eccleſiaſticks. So the Church of *Geneva* with our Author, both expreſſly, and in effect, both by their Conſtituting their *Elders* or *Commiſſioners for the State*, to be one kind of the Perpetual Church Officers; and alſo by their appointing to chuſe Two of the Council to join with Two of the Congregation, choſen by the Miniſters in the ordinary Act of *Viſitation*, or ſuperviſing of Affairs, but thoſe who together mix the Civil and Eccleſiaſtical Powers, practice againſt the
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generality of Presidents of all the former Churches and Ages; and do so far forth, as the confounding of the distinct Societies of Church and State in the World.

The ordinary Church Office of a Bishop, or Ecclesiastical Supervisor, with the Reference of Things sometimes to a *Synod*, hath ever been under divers Modes and Politicks, and generally in all kinds of Churches whatsoever made Use of and Asserted; and even in the *Mahometan* Church at this Day they have their *Cadii*, or ordinary Bishops, their *Hoggia*, or *Presbyters*, and their *Talifmani*, or *Deacons*; and the like have been also in other Ages and Churches: Nor but that the Welfare of the People, which is the meaning of *Lay-Elders*, and of the common Society, ought always to be Provided for, and taken Care of, in this Matter of Church-Government, as well as others.

The Matters then to be supervis'd in every Ecclesiastical Affair are either *Ordinary*, or *Extraordinary*; the *Ordinary* us'd to be comprehended within the Disciplinary Constitutions or Canons of any National Church, the *Extraordinary* are according to the Emergent and Temporary Occasions of it; and there are some of each of these which are of more Moment, and some of less, in Respect to the Welfare of the Supream Publick Charge.

And as to that great Care also which always ought to be taken about the supervising of these Matters, the State both of Persons and Things ought to be taken Cognizance of by the Supervisors in their several

Places; their Eye ought always to be Wakeful, like that of the Dragon, watching over the Golden Apples of the *Hesperides*. And last of all, the first breaking out of any Fire of Contentions, or of any other Misdemeanours in the Church whatsoever, ought to be timely stopp'd, as the breakings out of Fire in the City were to be stopp'd by the *Præfectus Vigilum* amongst the Romans.

Our Author's pretending to Prove the Practice of the Christian Clergy now, is borrowed from the Heathen Priests, and particularly the *Druids*, is no more to his Argument, than if he had proved the Heathens took their Sacrifices from the *Jews*, or that they had always some Notions of the Worship of a Deity; which if Natural and Just, are no Dishonour for Christians to imitate; but he takes hold of every trifling Thing that makes the least Reflection imaginable against the Clergy; for all this Chapter is wholly imploy'd in raising Scandal, and pelting the Priests with it. He makes a meer Game of the most Solemn Exercises of Religious Worship; and says, among Christians, observe, it is but his own saying, back'd with neither Authority nor Argument, one no more than another can be reckon'd a Priest, because the only Sacrifices of our Religion are Prayers, Praises, and Thanksgivings, which every one of the Congregation offers up for himself; and there's no more Reason to affirm, that the Minister offers up the Peoples Prayers, than they his; except it can be suppos'd that God

hears

hears him only who Talks loudest, in that he's the Servant of the Congregation, being employ'd by them to speak with an Audible Voice, that all may join together in offering up the same Prayers. And the Clerk has as good a Title to the Priesthood as the Parson, since the People join with him in offering up their Sacrifices of Spiritual Songs, Hymns, and Thanksgivings. To make this Pertinent to the present Purpose; does not every one, as well as the Minister, apply the Bread and Wine to the same Holy and Spiritual Use, in Commemorating the Benefits received by our Saviour, and in offering up the same Prayers, and desiring the same Blessings? And whoever does this with a due Application of Mind, rightly Consecrates the Element for himself, since this is the only Consecration they are capable of: Any thing farther than this may rather be called Conjururation than Consecration.

This is treating the Subject with all the Contempt and Lightness imaginable; and if it deserve not the Name of Prophaneness, it very well Merits that of Folly, for it banishes all Form and Decency in Religious Worship out of Humane Society, and leaves nothing but Disorder and Confusion to be expected. But how poor a Jest he makes of the Clerk's having as good a Title to the Priesthood as the Parson, by the Congregation joining with him in Singing of Psalms? When it is not the Consent or Dissent of the People that either makes the Priest, or makes him their Minister. Nothing can be weaker than such Ridiculous Stuff, which

has swell'd his Book to such a Size will weary the Judicious Reader, he abounds so much with himself, that he is fond of Tautologies.

He says, Chap. 12. *That 'tis inconsistent with the Reason, Design, and End of Ecclesiastical Discipline, that there shou'd be any particular unmutable Form of it, or any Set of Persons with an Unalterable to Manage it: but that Men are oblig'd, according to the Circumstances they are under, to alter and vary all Things relating to it as they judge most conducing to the End for which that was instituted:* This is not at all agreeable to the Use and Custom of the Jews, 2 Chron. 19. 8. *Moreover, says the Text, in Jerusalem did Jehosophat set of the Levites, and of the Priests, and of the Chief of the Fathers of Israel, for the Judgment of the Lord, and for Controversies, when they returned to Jerusalem;* and afterwards he deputed Amarieh and Zebadiab in all Sacred and Matters; and who knows not but that Authority in Israel did exercise the Power of judging of all kinds of Superstition, and Idolatries, Blasphemies, Heresies, and even of Prophecies, Miracles, and the like? If we look into the New Testament, the same Thing is assented to, and approv'd by it, and although the Christian Church at the Writing of it were not National, yet it provides for its being National: It appoints in the Case of the Trespas of a Brother, the telling it to the Church, as Independent of the Magistrate. And lastly, the Apostles, when they practis'd the first Plantation,

tation, and setting up of the Christian Religion, against the Likings and Authority of the Governours of *Judea*, the Roman Emperors, and the like, they had a special Command and Authority from God for so doing.

It we look then further into the Law and Customs of Nations, the same Tenour of Practice, we shall find to have been generally observed in all Ages and Humane Societies. And it has been at least a tacite Acknowledgment every where amongst them, that the Priests have always had the Power of the Interpretation, and Judgment of all Doctrines of Religion whatsoever, and of Admission and Establishment of them in the Church. Prophane Histories, and other Monuments and Records abroad in the World, are full of more direct Instances in this Matter. Amongst the *Greeks* the Priests did debate Forms of Religion, Blasphemies against the Gods, divulging of Mysteries, and the like, says *Plutarch*, *Diogenes Laertius*, and others. And *Cicero* in his Oration to the *Pontifices*, speaks thus; *Cum multa Divinitas, pontifices a Majoribus nostris Inventa atq; instituta sunt, tum nihil præclarior quam quod vos eosdem & Religionibus Deorum Immortalium & Summæ Reipublicæ præesse voluerunt.* Notwithstanding these and many more Instances our Author might have met with to his Satisfaction, he resolved on the contrary, that Priests shou'd neither have Divine nor Humane Rights, neither Temporal nor Spiritual Establish-

ments, but that he wou'd pluck them all up Root and Branch.

And therefore says he, *Those Priests who make the Church to depend on the Ministry by Christianity, mean only themselves, and their own Power.* Here's a Charitable Writer, a Godly Reformer of Christ's Heritage; one that pretends to weed the Sacred Vineyard, but with certain Designs to destroy the future Vintage as he goes on. *But if Means must give Place to Ends, and Religion, and the Good of the Church, be preferr'd before the Power of any Ecclesiasticks, the People must have a Right to make and unmake Ministers as they judge most convenient for the End the Ministry was design'd. And if the End of Ministry is the Good of the Church or People, that necessarily inferrs they have a Right to judge when they act for their Good, which wou'd be to no Purpose if they had not a Power, as in all Cases, to place or displace them as they judge their own Good requires. And nothing can be more inconsistent with the Good of the Church, than to suppose their Ministers act independently; since then they have no hopes of any Redress, except they whose Temporal Interest chiefly consists in lording and domineering over God's Heritage, will rectifie those Abuses they have introduced into the Church for the Sake of their own Advancement.*

If this does not discover the Man and his Principle, with the Ends he drives at, of driving the Priests entirely out of the Church, the next Paragraph will shew it plainer.

plainer. Nothing can be more evident than that too many of the Clergy prefer their own Temporal Interest before the Eternal Good of Mens Souls; since when the Dispute is only about the Mode of Church-Government, they wou'd rather a Man shou'd continue with 'em, tho' never so Wicked, than become ever so Religious by leaving their Communion, and therefore are for using Threats and Bribes to bring Men, tho' against their Consciences, into their own Churches.

I wonder where our Author has got this late Intelligence of the Clergy's threatening or bribing Men against their Consciences: For if he does not particularly know those that have done these Things, this wicked Aspersions of his is a Villainous Design to traduce the whole Order of Priests, among whom we have a great many very Eminent, both for Learning and Piety, and I believe never fewer known that are really scandalous; which is next to an Impossibility but that some will be so, amongst such a Number of Men, who are liable to Humane Frailties. Pray observe the Weakness of the following Argument. If the Office of a Clergy-man was so appropriated, that it was unlawful for others to meddle with it, they ought not to visit the Sick, reconcile Differences, or instruct another in those Duties they owe to God, and each other; whichever one, as he has Opportunity, is oblig'd to do: And that some have more Convenience than others, depend on the Peoples allowing them a sufficient Maintenance wholly to attend that End.

One wou'd not think a Man of Sense shou'd be capable of making such Blunders; but one may see his Zeal, for an will Cause carries him beyond his Reason abundantly; for how ridiculous is it to say that visiting the Sick is interfering with the Priest's Office, because that is one of his Principal Duties, to is *Praying*; but how foolish wou'd it be to say that *Praying* either with one's self or Friend is meddling with the Office of the Priest? For all the Duties of Christianity, which he is equally bound to perform at this rate, as well as Clergy men, might be as well call'd meddling with their Office; but this is such trifling Work I am really atham'd of it, as he may be of the wretched Shifts he makes in this 4th Chapter, where he relates that foolish Case of the Boy Baptizing his Play-fellows, as a sufficient Argument to prove the Laity have Power to Baptize; which they may well have at this Rate, since he allows them Power to Pray, and Preach, and Administer the Sacraments; For, says he, *it is absurd to imagine a Lay-man is not capable of such Circumstances, as Praying aloud, Distributing the Bread and Wine, or according to the present Mode, of Sprinkling an Infant, and repeating a Set Form of Words.* A very slight Matter truly; I find our Author is concern'd why any Body shou'd give themselves the Trouble and Charge of sending for a Priest to officiate, since he may perform every thing so easily himself at this rate; it was nothing but the Idleness of the Laity that gave

gave Occasion for the use of the Ministry; a Man wou'd be apt to believe this Gentleman had never read the Bible, else he wou'd have found the use of the Priest in all Ages of the World; and 'tis strange we are so much wiser than our Forefathers, that we must abolish both what God and Man has instituted and ordain'd from the Creation.

He takes a great deal of Pains to Prove, a Man may be a good Christian, without being of any Church, or any Religion either, according to his Hypothesis: 'Tis no wonder, says he, That all Things relating to Church-Discipline are to be alter'd according to Circumstances, since those sometimes take off all Obligation to Church-Communion; as suppose One in a Country, where there's no Christian, by reading the Bible, or otherwise convinc'd of the Truth of Christianity, in that Case he is not bound by the Laws of Christ, which make no Alteration in his Civil State, to leave his Friends, Relations and Country, in order to be Baptiz'd, and join himself to any Church; and consequently he may be a good Christian without being a Churchman: And considering what is generally meant by that Word, a good Christian, and a good Church-man, are Things too opposite; nay, such may a Man's Circumstances be, as to be bound to leave all Church-Communion; as an Embassador from an Infidel, who during his Embashe becomes a Christian, is oblig'd to return, and remain at Home, if the Service of his Country requires it, though he cannot there have any Church-

Church-Communion. The Ethiopian Eunuch, no doubt, was a good Christian, though he return'd to his own Country, where there was no Church or Christian besides himself, even before he had communicated with any Church whatever.

'Tis an odd Kind of Argument from the Necessity of a thing to establish a Reason for the Use of it, when there is no Necessity, as in the Case our Author relates; for tho' a Man may upon Cases of Extremity be a good Christian, without being in the Communion of any Church, yet I hope there is no Reason to conclude, but that he may be a better, when he has the Opportunity of joining with a Church; but how he makes a good Christian, and a good Church-man too, opposite, is beyond my Philosophy to discover; but he has strange Flights, like the Eagle; sometimes he soars quite out of View, but then is not able to bear himself aloft long, but all of a sudden flaps down upon the Ground again, with his shallow Reasons, why a Man may be of No-Church; as if that where he lives imposes the Profession of such Opinions as necessary to Communion, which he in Conscience cannot consent to; which considering the imposing Temper of Churches cannot but frequently happen to a thinking Person. In this Case, as he is bound not to communicate with that Church, so he is not oblig'd to forsake his Country to join with any other. Grotius gives Two other Reasons for abstaining from Communion.

First,

First, when it is made a Test and a Mark of Distinction for a Party and a Faction; and we are by it to signifie that we reject and disown other good Christians, who agree with us in the Fundamentals of Religion, and live as Pious as our selves. Which supposes, says he, that the Famous *Grotius* was not for Occasional Communion himself, but thought none were to be communicated who did not approve that Charitable Principle: But if it have the constant Practice of the whole Christian Church, and of all the Reformed Churches, which I hope may stand against, if not over-balance, this Famous *Grotius*, as he calls him. For those that do not constitute some kind of Uniformity in their Churches, it must needs be acknowledg'd that they leave the People more open to Schisms and Divisions upon every Occasion, and that they observe not that good Order, which is so congruous to Humane Nature in Matters of Religion, as those that do otherwise. In the *Corpus Discipline* it is left free to every one, either to stand, go, or sit, at the receiving of the Lord's Supper, but yet this does not imply such an Occasional Communion as our Author aims at. But if the Clergy do not at all exercise this Right of theirs, let them take heed in the mean time they do not in effect lose it, and that in the end it do not come to be positively deny'd them. For Customary Adjuncts in Divine Worship are of different Kinds in every National Church. But in Scripture direction is given that all Things that are done in the Church be done

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to Edification, and Decently, and in Order. &c. The Meaning of which is, that they be done to the Welfare of the Publick, but primarily of Religion, and then of Government.

And the same Reasons, either more generally or particularly assign'd for the Constitution of such Ceremonies, as we find used in the Writings of the several Christian Churches. And there is no doubt but that an Uniformity in these Things will conduce to Order; nor but that the People's exercising themselves intelligently in the Practice and Use of them, will put them in Mind of the Obedience they owe to Discipline and Government. Nor is there any Doubt but that their stirring up Men in a common Moral Way, suitable to their Humane Institution, and according to the different Intentions of their several Significations, will conduce to Edification.

Other Things might be said, but the Controversie concerning these Matters in the Church of *England* hath been largely handled and debated, and that by the first Undertakers of it in the main: Their Books are to be seen *Pro* and *Con*; see Dr. *Morton's Defence*, worthy to be read. But whosoever will read them, let them weigh Things duly on both Sides; in the mean time the Church is not worthy of Blame for being tender of her Authority in this Matter.

In the Conference at *Hampton-Court*, when the Impeachment of *Christian Liberty* was urg'd against the Impositions of these Things in *England*, King *James* was much moved, and told the Opponent, That he would
not

The Schismatick Unmask'd, &c.

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not argue that Point with him, but Answer therein as Kings are wont in Parliament, *Le Roys'avisera*; telling him that it smell'd very Rankly of *Anabaptism*, &c. and therefore charg'd him never to speak more in that Point; adding withal, how far he was bound to Obey when the Church had ordain'd Laws.

Before I leave this Chapter I shall give the Reader a further Taste of our Author's Candour and Charity for Church-men: For were the Clergy like Men of other Professions, Content to Claim no Right to their Employments, or to any Privileges, not in common with other Christians, but what they deriv'd from Humane Consent; not only those Shameful Quarrels, which divide the Protestants about the Divine Right of the Episcoparian, Presbyterian, Independent Forms of Church-Government would fall to the Ground, but the Pope's Supremacy, and the whole Priestcraft of the Romish, as well as all other Churches, must inevitably sink. As this wou'd prevent all Schism, on the Account of Ecclesiastical Discipline, so did not Priests set themselves in the Place of God, and Impiously require a Divine Faith to be given to their Dubious Inferences, and uncertain Conclusions; and, as such, impose 'em on the People as necessary Terms of Communion, instead of letting every one, as the Law of God requires, judge for himself.

Here's a Virulency with a Vengeance; yet this is the Gentleman that wou'd not have the Church wounded through his Sides, yet can tell the Church-men they impiously require

quire a Divine Faith to be given to their Dubious Inferences; not the Jacobite, Popish, or High-flying Clergy, but the Generality of the Ecclesiasticks in most Places, by the Church seem to mean only themselves, and by Religion only their own Power and Dominion; yet notwithstanding this, he would pretend to sweeten them again, though he designs nothing by it, but their inevitable Ruin, together with that of the Church, and all kind of Religion with it: For, says he, *The Cause of the Church shall Sanctifie all manner of Calumnies, Lies and Frauds, as well as all Oppressive and Violent Methods.* What is this, I Pray, but downright Railery, and Abusive Language? What does all this Clamour Prove against the Church? That she must be the Subject of a *Billingsgate* Libeller, who goes on in a raving Strain against her without Reason or Consideration, *To this the Peace, Quiet and Welfare of their Country shall be sacrificed; for this Charity, Benevolence, Moderation, Mutual Forbearance, and all other Christian Vertues, shall be ridiculed, and their Contraries cry'd up as the only Virtues; for this the Christian World has in a manner been perpetually engag'd in Wars ever since it had the Power of the Sword.*

But it will be Time to leave him in this Frantick Fit, and proceed to Ch. 5. wherein he affirms, *That the Clergy's endeavouring at an Independent Power, not only prevents the further spreading of the Gospel, but is the Cause of its having already lost so much Ground.* This Chapter he passes slightly

slightly over; as he may well do, since the Charge is General; and what he pretends to urge against the Clergy's Independent Power hindering the Progress of the Gospel, Particular: Besides, he does as it were undertake to Prove he does not know what; for Christianity has spread it self over a larger Track of Ground in *America*, than what it has lost in the rest of the World beside. If he means that the Gospel is not profess'd with that Purity that it was in the Apostles Times, and upon that Account may be said to have lost Ground, he is certainly in the right of it; but that makes nothing to his Argument, no more than what he quotes from the Bishop of *Salisbury*, or Mr. *Le Clerc* in his Treatise of the Causes of *Infidelity*: Indeed he urges a Malicious Argument which wou'd Prove his Assertion, cou'd he Prove it; but since there is nothing but his own *ipse dixit* for it, I shall relate it, to expose his Malice and Base Designs to the World, in endeavouring to Charge the Clergy, without so much as attempting to give One Instance. And I think I may add, says he, That this Independent Power was the chief Occasion that Christianity lost so many fair Provinces it once Possess'd: For nothing can be plainer, than that all the Numberless Disorders, Tumults, Commotions, Wars, Persecutions, Massacres, &c. which have happen'd to Christians on the Pretence of Religion, are wholly owing to the Clergy's requiring a blind Submission to their Decrees in order to Advance this Power. Who told him this? Or what Authority has

has he this from, that he asserts it thus positively, as if he had stood by and heard the Clergy make their Unreasonable Demands of a blind Submission from the Laity? If he certainly did not know these Things, his Christianity, if he has any, shou'd have forbid him to have laid such an Uncharitable Charge without Demonstrative Proof; which it is impossible he shou'd have; and therefore Mankind ought to beware how they take heed to the Fine Speeches, and Subtle Insinuations, of such a dangerous Man, who values not what he says to gain his Point, which is, to see an end put to all manner of Religion.

But he takes another Chapter; which tho' in different Words, is to the same Purpose, to prove, *That the Clergy's claiming an Independent Power, is of all Things the most destructive to the Interest of Religion, and is the Cause of those Corruptions under which Christianity labours.* In this Chapter our Author brings a great many Instances; some of which are for him, and many of his own against him; he rails at Councils, Synods, &c. after his usual abusive Way, crying out against them after this manner; What a Folly and Madness is it to take Clergy's Word in this relating to their own Power and Jurisdiction, and suffer them to judge in their own Cause, and decide where their own Interest is concern'd, as they must if they are Judges in Matters of Religion? Then to be sure their own Independent Power shall be a Fundamental Article. And might not the Clergy
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urge the very same Argument against the
 Laity for assuming a Judgment in Religious
 as well as Temporal Concerns. But there
 never was a Council, says he, since the Times
 of the Apostolick Purity, which has not de-
 termin'd something or other in Prejudice of
 the true Religion, which was corrupted pro-
 portionably to the Frequency of Synods. I
 would be glad to know what our Author has
 to object against the Synod of Dort? What
 Things were there concerted in that Assem-
 bly prejudicial to Religion? Or rather what
 was there omitted that was for the Advance-
 ment of True Piety and Charity amongst
 Christians? But our Author brings Her-
 bert's Hist. of Henry VIII. P. 471 to Prove
 what every Body will allow him, that
 Councils are of ill Consequence to States
 and Kingdoms, when they meet together
 out of any other false Designs than to Pro-
 mote Religion, and the Service of God.
 Thus Herbert, that there is not, nor can be,
 any thing in the World more Pestsilent or
 Pernicious to the Commonwealth of Chri-
 stendom, or whereby the Truth of God's
 Word hath in Times past, or hereafter
 may be, sooner defaced and subverted, or
 whereof may ensue more Contention and
 Discord, or other Devilish Effects, than
 when General Councils have, or shall
 hereafter be, assembled, nor Christianly
 nor Charitably, but for and upon Private
 Malice and Ambition, or other Worldly
 or Carnal Considerations.

Would ever any Man of Sense have
 brought a Quotation to so little Purpose,

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unless

unless he suppos'd such as wou'd defend Councils to be Men out of their Senses? For all the World must own that wicked Men will do wicked Actions, whether in Councils, Synods, &c. or out of them; so that all that he has said afterwards on this Head comes to more than to Prove that the Use of a good Thing is to be laid aside, because it has been abus'd; for he must acknowledge that in the Primitive Times Councils were of Use, when they were compos'd of good Men, but contrary when compos'd of bad: From all which it naturally follows, that there have been ill Men in the Christian Church; and that the Councils compos'd of those ill Men were guilty of a great many wicked Things. This is the Substance of all he endeavours to Prove in the Sixth Chapter, which, when granted, he is not a Jot the nearer to what he aims at, which is the subverting the Constitution, which is compos'd of a Temporal and Spiritual Power, for which Reason he accus'd the Clergy of Disaffection to the Government, and the like Crimes, impossible for him to Prove from their Actions, and therefore a bare Surmise, though a very Impious one.

Had a Prince, says he, a Mind to Ruin a Church unperceiv'd, nay, to be thank'd in to the Bargain, 'tis only allowing a Convocation Liberty to sit as long as they pleas'd, and make what Articles they thought fit: For though, like my Lord Tumors Cocks, they might at first seem all of a Side, yet no sooner can they be put together than they will

will Spur at one another; and being infinitely fond of their own Conceits, frame them in to Articles, and so divide and subdivide a Church till it crumbles almost into nothing. This, with their Extraordinary Conduct, which the different Parties will not fail to Expose to the World, will in all Probability compleat its Ruin. And whether some Mens Zeal in the late Reign for the Convocation to sit and do Business did proceed from any such Motive I shall not determine; though they were the most disaffected to the Constitution who made the greatest Noise about it.

I instanced this to show how far his Zeal would carry him beyond his Reason for the Sake of his Cause; so that he ought to bear with the Infirmities of the Clergy, which he supposes great and many, because his own in this Work has exceeded all he can say against them. Does he not run on with Rage and Clamour? Or has he left a Page free from the Poisonous Venom of Faction, Schism, or downright Atheism? How shall we know what Church, or what Religion, he would Establish, since every Paragraph is a Virulent Libel against the Clergy? He aims not at their Reformation, but their Extirpation; he will give no Grains of Allowance for just Provocations, will not so much as imagine they may be sometimes Imprudent and Overseen in their Actions, but will suppose all they do is intent Malice, and Designs studied to Deceive, and draw Mankind into Mischief. He is for what *Æschines* says, *Improbum ingenium*,

magnum potestate adeptum, publicas calamitates.

Therefore I shall sum up this Chapter with his own Railery, as the best Satyr upon himself; As the Clergy, though few in Comparison of the Laity, were the Inventors, Contrivers, and first Broachers; so on the contrary, wheresoever any Reformation have happen'd, they have been carry'd on by the Laity, in Opposition to the Body of the Clergy: For though perhaps there were here and there a few so Honest as to Prefer the Truth before their Interest; yet the Majority of the Clergy have always been against all Alterations for the better. And if a Man examine the State of Christendom, he will find, that the more they have in any Nation abounded in Number, Power and Riches, the more Religion has been improv'd; and on the contrary, and less Power and Riches they have had, and the fewer their Numbers have been, the more it has been Preserved Pure and Intire; as if to keep it so, nothing more had been required, than not to allow the Priests sufficient Means to Corrupt it. If this be not discovering his Designs plain to the World, I know not what is; nor will I ever pretend to guess at any Man's Meaning by his Writing, this is so barefac'd and wicked, Men must be wilfully Blind that do not see thro' it.

The Seventh Chapter holds; that this Hypothesis of an Independent Power in any Set of Clergy-men makes all Reformation Unlawful, except where those who are suppos'd

pos'd to have this Power, do Consent. The Answer to the main Part of this Argument is contain'd in that to the First Chapter, *That there cannot be Two Independent Powers in the same Society*; only it has not Respect to Reformation which; if it be such a Reformation, as I dare say our Author aims at, I think it is fit it should make it Unlawful; for as to the Consent of the Clergy he cannot any wise suppose it requisite: *First*, Because there is no Necessity to Ask their Advice, every Lay-man being as good and proper a Judge in Spirituals as they: And, *Secondly*, If they should Ask, the Clergy have no Power to Deny, or Consent. A Man that holds These Tenets, though without any Authority to Support them, may well conclude that an Independent Power makes all Reformation Unlawful, because he wou'd have such a kind of Reformation as he likes, at the Will and Power of the Rabble, which he thinks more agreeable to the Laws of Nature, though it be directly opposite to the Light of the Gospel, and the Positive Laws of God, by which the Terms of Communion in the Christian Church are Establish'd, and by which no Reformation can be accounted Lawful that is not governed thereby, and all Doctrines Dangerous and Heretical that have not their Foundations Built thereon; but on the contrary, our Author is of Opinion, *it can belong only to the People to appoint their own Ecclesiastical Officers; since 'tis for their Sake that any Officers of that Nature are instituted, and 'tis their Interest alone*

which is concerned, and their Good or Ill, which depends on the Choice of their Ministers ; and consequently that any should have a Right of obtruding whom they Please on them is most Unnatural, and contrary to the received Rule of having that which concerns all, approv'd by all. And therefore there's no need of any Particular Texts of Scripture to Prove this Power belongs to the Church, since 'tis an Inherent Fundamental Right of all Communities. Here it may plainly appear our Author is not afraid of an Independent Power, but in the Clergy, for to avoid that, he has erected Two in the People ; for they have Power, he says, to appoint their own Ecclesiasticks ; and that they have Power to make Kings, neither he, nor any of his Kidney, have ever doubted ; for Ministers were made for the Sake of the People ; but that does not follow that they were ever made by the People, as he Contends for, and says, there's no need of Particular Texts of Scripture : But I would advise him against the next Time that he Undertakes to Prove such difficult Things, he wou'd Consult Scripture, that his Arguments may have a little more Weight in them ; though it may appear Unnatural to him to have a Minister obtruded on him, he will find the World will think him an Unreasonable Man for obtruding his Opinion on them against Divine Revelation, against Reason, and against the Usage and Customs of all Nations.

To proceed with his Argument, *The contrary Notion*, says he, *not only makes the Church to be founded for the Sake of its Ministers, who may Rule and Domineer as Uncontroulably as they Please, since the Faithful can never disown them, though they All ever so Arbitrarily, and Tyrannize ever so Barbarously; but it necessarily supposes, (provided there must be Church Officers) that God either Prefers an Absolute Obedience to the Will of the Priest before the Salvation of Mankind, and therefore wou'd have 'em submit to the most Impious Doctrines those dare to Impose, rather than throw 'em off, and put others in their Places; or else there's no such Thing as Truth and Falshood, Virtue or Vice, Piety or Impiety; but all Religion consists in paying a blind Obedience to them, without any Regard to the Nature of the Things which they Impose as necessary Terms of Communion.*

Was there ever such a wicked Conclusion drawn from such a slender Supposition? That God must either Prefer Absolute Obedience to the Priest's Will, before the Salvation of Mankind, or else there is no such thing as Truth and Falshood, &c. and all this must happen if the People have not a Right to chuse their own Ministry, or the Priests have a Divine Right to Preach and Administer the Holy Sacraments, without a Commission from our Sovereign Lord the People. Was there ever any thing more Impious? Was there ever any thing propos'd with so little Reason in it, or so much Folly or Madness, or Enthusiastick Pride? I

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know not well what to call it. Nay, says he, *This Hypothesis makes it to depend on the Clergy whether there shall be a Religious Worship or not?* And, good Sir, does not your Hypothesis make the very same thing depend upon the People whether we shall have any Religion at all, or no : Now the Reason of the Question lyes, whether the Clergy, who, modestly speaking, are generally of Sense, Learning, and Piety, wou'd divert us sooner of our Religious Worship; or the common Mass of Mankind, who, setting aside the Gentry, are generally void both of Reason and Religion; but he has so much of this kind of Trumpery, I begin to grow weary of him.

Chap. VIII. he goes on to Prove, ' *That the Clergy's pretending to an Independent Power has been the occasion of infinite Mischiefs to the Christian World, and is utterly inconsistent with the Happiness of Human Societies.* This is so much of a Piece with what he has already said, it scarce deserves an Answer to it; but lest the Gentleman shou'd Triumph too much for want of One, I shall examine One or Two of his Arguments on this Head, where he still pursues his former Prejudice with the same Inveteracy that he shows his Anger, because every Parish has got a Priest, when he thinks One too much for a whole Nation; and for fear his own Abusive Pen shou'd not raise Scandal enough against the Clergy, he gives us *Sciopius's* Ridiculous and Absurd Definition of a Church, 'a Stall, or Herd, or Multitude of Beasts and Asses; and

and that they, the Priests, how cautious he is that should not be understood. Bridle us, Saddle us, they Harness us, they Spur us, they lay Yokes and Burdens upon us. If this be not foolish enough, I'll show a little more of his Elaborate Folly, in endeavouring to stigmatize our Clergy with an idle Account about the Priests Power of Absolution. The late King of Spain, as is said, being forced by Cardinal Portocarrero, on Pain of having Absolution deny'd him, to sign a Will, as contrary to his Inclinations as it was to the Interest of Spain, and to all Justice and Equity, is a Fatal Proof of this; and which alone one would think sufficient, if not to open the Eyes of the Popish Lavy, yet under Protestants from believing any such Power in their Priests. I hope our Author wou'd not pretend to infer any thing from such an Authority as this, which may be an old Woman's Story for any thing he can tell to the contrary. But we may see when the Vapour is got into the Head it must have Vent, tho' it end in a *Crepitus Ventrus*: And by a great deal whereof is Splenetick, which makes him much subject to dreaming, which I find he begins to do apace: for he says, 'Tis plain that they who are for setting up more than one Independent Power, the only way a Kingdom can be divided, do endeavour its Ruin, and Destructive ought to be treated as publick Enemies. Now he is the only Person that makes this Attempt, in setting up Two Independent Powers of the People in Opposition to that of the Church and Sovereignty.

long since establish'd, and therefore cannot now be call'd a setting up: So that he has justly sentenced himself to be an Enemy to the Publick.

How fallly does he apply the Instance of *Holland*, since the Cause from which it dates its Prosperity is from its Industry in Trade, not the small Power of the Clergy there, which is as Independent in their Spiritualities as any Country in Christendom. It is true, they keep out the Supremacy of the Pope from hurting the State, but seldom abridge him in the Spiritual Jurisdiction he claims over those of his Church and Communion, except upon extraordinary Occasions, one of which happen'd lately in the Choice of a General of one of their Orders.

Chapter the 9th maintains, *That this Hypothesis, of none being capable of governing the Church, except Bishops; and that none can be Bishops, except those who derive their Power by a continued and uninterrupted Succession in the Catholick Church from the Apostles, destroys the very Being of the Church.* Concerning the Calling of the Ministers that were sent by the Primitive Christians, and are since descended to us, we have the Example of the Apostles, and the Canons of the Primitive Church, that they were examined both for their Doctrine, and for their Life. And this is *St. Paul's Rule, That a Bishop shou'd be apt to Teach, and Blameless.* The Persons that took this Examination was not One alone, but Many Ministers, that is, Bishops and Elders being themselves, duly call'd to this Charge;

Charge; that is to say, the *Presbytery*, as St. Paul calleth it, or as St. Cyprian sometimes termeth it, the *Ecclesiastical Senates*. During this Examination, whereupon dependeth the Election, the Church continued in Prayer and Fasting, as we read they did in the Ordaining of Priests or Elders in the *Acts* of the Apostles. Being found fit or qualified, they were declar'd to the People, to the end that if any Man had to say against them he might repair to the *Presbitery*, which we read was the use in the Ancient Church, by the Testimony of the very Pagans. Finally, in the Presence of all People they laid their Hands on them, which is the Ceremony the Apostles used, following therein the Church of the *Jews*, and gave them Authority to preach; which done, they began to Administer the Word and Sacraments in the Church.

This is what the Ancient Canons say, *Let the Bishop and Pastor of the Church be Ordain'd by the Election and Consent of the Clergy: Let him not receive the laying on of Hands, without a Number of Bishops that dwell about him, having had a long Trial of his Faith and Conversation: Let not those that come to a Bishoprick by Money or Favour be held for Bishops, or have any Right to Ordain others.* These Canons are strictly recommended by the Fathers, who do also tell us, *That the Just and Lawful Ordaining of a Pastor is that which is examined by the Voice and Judgement of the Clergy, to whom his Faith and Conversation is known; that such an Ordination should be held for a De-*
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free from God, because the same is made according to his Ordinance: That such Ordinations as are made otherwise are Sacrilegious, from which the People are bound to dissent, and withdraw themselves. Which Canons were practis'd very carefully by all Antiquity, of which we have Example in the Election of Fabianus, Bishop of Rome; of Flavianus, chosen in the Place of the great Melebius, Bishop of Antioch; of Erasmus, Helper and Successor of St. Augustine, and others, where the eldest Bishop of the Province laid his Hands upon him that was chosen, the other also putting to their Hands in Token of Consent; and that they might be put in mind of their Charge by a visible Sign, Two Bishops held the Holy Gospel upon their Head, to shew that by their Calling they were tied to the Preaching of the Gospel.

Therefore our Pastors and Bishops now have the same Succession that theirs had; for from the very first that reform'd the Churches it cannot be taken away, the Essentials both of Doctrine and Discipline, as taught and required by all the Primitive Christians still remaining, the Purity and exact Practice whereof being first destroy'd, broken, or at least interrupted, by the Church of Rome. But the calling of our Ministry is now far Better, and more Canonical, forasmuch as they are not only ordain'd by those whom the Catholick Church had ordain'd; and besides, that excited and authoriz'd extraordinarily by God, as hath been seen, for the redressing of his Service; but also they were insti-

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instituted according to the Example of the Apostles, according to the Ancient Canon, according to the Practice of the Primitive Church, which the Jewish Persecution had utterly subverted by their vain Ceremonies, and manifest Symonies.

Consequently therefore we say that Priests and Bishops have the same Power to continue on a Succession of Church-men, as the Apostles had, agreeable to what St. Paul said to Timothy, *Despise not the Gift that is in thee, which was given thee to Prophesy, with the laying on of the Company of the Eldership.* But if the Ambition of some Men, and the Irreligion of others, have confounded these Things, and endeavour to abolish the Ancient Order of the Church, it may not seem strange that the Clergy shou'd contend to restore it. For since Bishops and Priests had Power of laying on of Hands according to the Institution of the Apostles, therefore the Ministers that are Ordained of them are well Ordained, and ought their Ministers to be calumniated, or call'd in question, unless they have a mind that the Institution of the Apostles, the Practice of the Primitive Church, the Authority of all the Ancient Canons, the Opinion of the Principal Fathers of the Church, the Determination of the Oecumenical Councils, former and later, before the Controversies of these Times, shou'd be abolish'd, anathematiz'd, and curs'd by One Man, who in Opposition to all these continues to say as follows.

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By this Hypothesis of the Bishops being Governours of the Church by Divine Right, no Religious Society, which has not Episcopal Government, tho' in all Things else they enjoy Christianity in the greatest Purity, can be a Church, since that no more than any other Society can subsist without Government, of which, if Bishops only are capable, all that the Reform'd who want them have got by their Separation from the Church of *Rome*, is to Unchurch themselves, by throwing off a Government which is Essential to the Church of Christ, Bishops only having a Power to authorize Men to Preach, administer the Sacraments, or perform any other Ecclesiastical Office; And therefore ever since this Nation has prevail'd we constantly Re-ordain those who come over to us from all Churches, which want Episcopacy, whilst we religiously abstain from doing the same to those who leave the *Romish* Communion, as having already Hands laid on 'em by Bishops. So that it seems we esteem the Want of that alone more destructive to the Being of a Christian Church, than all the Immortal, Impious and Idolatrous Tenets of the *Romanists*; and therefore if we act agreeably to this Notion, we are as much obliged to prefer their Interest before all Protestant Church which want Episcopacy, as we are a Christian before a No-Christian Church. The Consequence he draws from this Argument is so forc'd and unreasonable, I think I need only refer it to the Consideration of the Impartial Reader for a sufficient Answer.

F I N I S.

